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THE  
HEAVENLY HOPE;

OR,

WHAT IS THE HOPE OF THE CHRISTIAN?

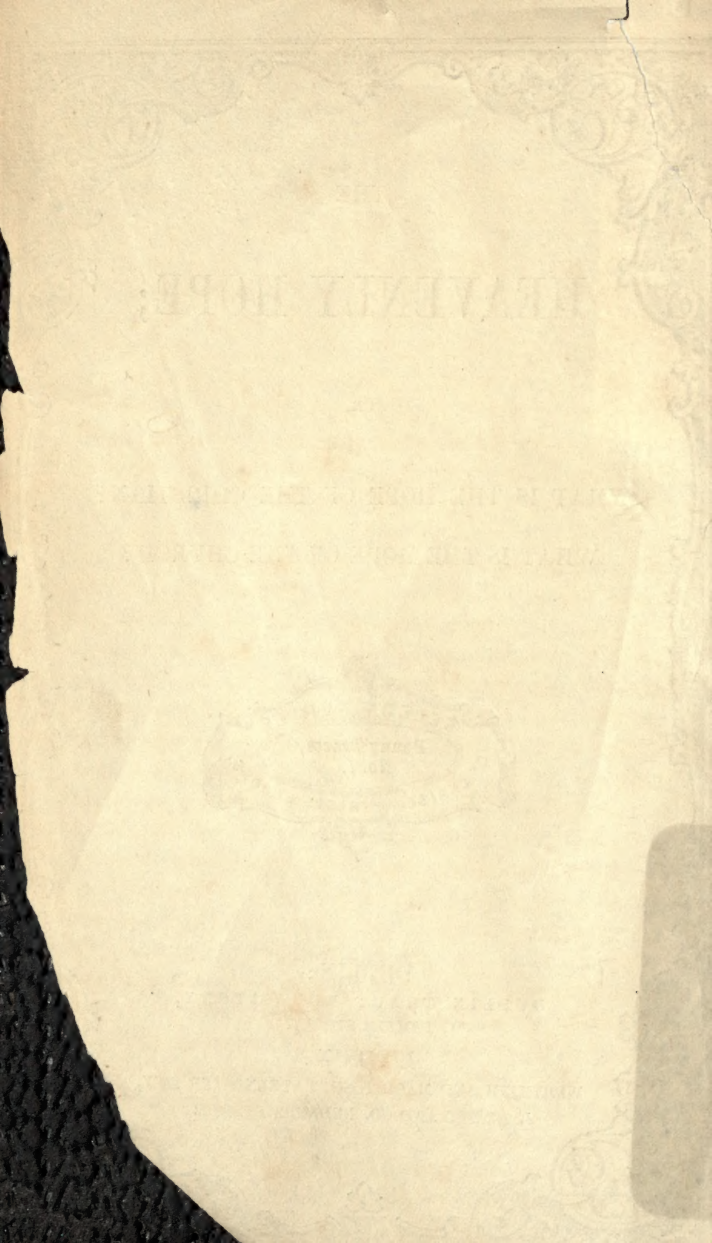
WHAT IS THE HOPE OF THE CHURCH?



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Psychology

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Richard Smyth.  
Derry - 1860.

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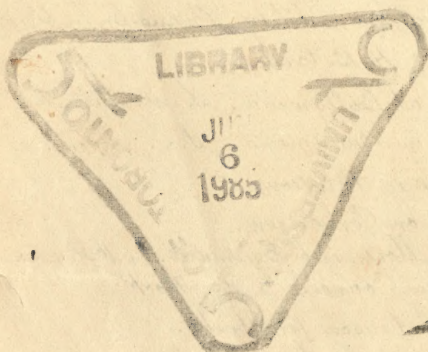
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# THE HEAVENLY HOPE;

OR,

*What is the hope of the Christian? What is the  
hope of the Church?*

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It can scarcely be necessary for me to explain to my readers, that the above inquiries relate to the *Object* of hope—what is the *Object* of hope to the Christian? and what to the Church? Neither can it be requisite to explain at any length, that the *Object* of hope inquired after, is not any which may actually, as matter of fact, be pursued by Christians, or by the Church, but, What is the *Object* of hope set before us in Scripture? What are we there taught to hope for, whether regarded as individual Christians, or as forming a part of the Church of God? Momentous inquiry! Next to the question of a man's salvation, there cannot be one of greater importance than that on which we are now entering.

Man was not made for the present, and the present was never intended to satisfy man. Whatever might have been man's destiny had he remained unfallen, we are all aware that his fall was foreseen, and that the One—for whom, as well as by whom all things were made—was not the first man, who was of the earth, earthy, but “the second man, the Lord from heaven.” It is in association with his glory, hereafter to be revealed, that we find the true destiny of our race—that for which man was created, and for which the heavens and the earth were formed. When “all things in heaven and in

earth are gathered together in one, even in Christ," then, and not till then, will the first and second great ends of creation and of redemption—full glory to God, and full blessing to the creature—be consummated. It is not in the present scene of confusion and of darkness, of mystery and of evil, that the glory of God is accomplished and manifested to perfection. Neither is it in man's hurried transit from the cradle to the grave, that the destinies of his being are fulfilled. The present is leading on, indeed, to the full display of God's glory in the future; and it is in the present, that all the seeds of man's future are sown. But it is in the future that the harvest shall be reaped, and God be glorified in the result. *It is for the future, not the present, that man exists.*

The present was never designed to satisfy man. That it does not, as matter of fact, is attested by the consciousness of all. Let the character of the present, and the extent of the future, be what they may, the present fails to satisfy, and it is for the future the heart sighs and yearns. How the child of two or three aspires to the school-boy's lot; the school-boy pants to be a youth, the youth to be a man; and the man, be his circumstances what they may, finds not in those circumstances what satisfies and fills his heart, but reaches after that which the future holds out to view. It is not in man to be satisfied with the present. True, indeed, his aspirings may be limited to the present state of being. But his present portion in this state of existence is not that which contents him; it is the future which he expects to do so, even if it be a future here—a future within the precincts of this narrow world, and this short life. *It is for the future, not the present, man actually lives;* just as we have seen that it is for the future, not the present, man was made.

It is with the future that *hope* has to do. "Hope that is seen, is not hope: for what a man seeth (or possesseth) why doth he yet hope for? But if we hope for that we see (or possess) not, then do we with patience wait for it." This is true of all hope; it is of the Christian's hope that it is spoken; but it is true of hope whatever be its character or



its object. At least thus much is true, that what we hope for, is that which we possess not at present. And it is thus that hope becomes such a stimulus to exertion, such a solace in affliction, such a light amid surrounding darkness, such a stay when no other stay remains. Extinguish hope, and happiness is gone. Let the faintest glimmering of hope remain, and a man's misery is not complete. Poor unconverted sinner ! It is the most dismal feature in the misery of that hell towards which thou art hastening, that there is no hope there ! False hopes may flatter and deceive thee, till thou art cast into that pit of darkness ! but once there, no single ray of hope, true or false, will ever penetrate the eternal gloom. The Lord awaken thee, ere it be too late, to a sense of the awful prospect that awaits those who live on, and die, in sin and unbelief.

My subject, however, is hope, blessed be God, not despair ! And what more powerful in its influence than hope ? It is the hope of harvest, that cheers the husbandman in his toil. The exile is sustained in his wanderings by the hope of once more beholding his beloved country. It is in the hope of re-visiting his native shores, that the mariner ploughs the deep, and braves the storm. The merchant is stimulated by the hope of gain—the student by the prospect of celebrity—the warrior by the hope of conquest, and it may be of spoil. Take away from these the hope of securing the objects they severally pursue, and all motive to exertion or endurance is withdrawn. Rob that mother of the hope of seeing her children happy and esteemed, or at least the hope of their being so, whether she should live to see it or not, and what do you leave to support her amid her daily and nightly anxiety and toil ? Ah, it is thus that, even in this world, hope goes beyond the limits of the individual's life, and leads men to live and to act for a future in the well-being of their offspring, when their own career on earth shall have come to a close. And hope, even in respect to things of this life, sweetens the bitterest cup, and sustains under the heaviest load of present calamity and grief.

But if the present thus invariably fails to satisfy, and if hope, on which the heart lives and feeds, be bounded by the present state of existence, it follows, that as those things which have been hoped for come to be possessed, they are found to be as unsatisfying as all else; and thus the history of human life is the history of disappointed hopes. Either the object of hope is never attained; or when attainment has transformed the future into the present, that which has been bright to hope becomes dull and insipid in possession; and the heart still sighs and longs for something which it possesses not. It is, of course, of the natural heart I speak thus. The sum of all that it seeks, as well as of all that it possesses—is vanity and vexation of spirit.

What an infinite mercy it is, that amid the bustle and excitement of this vain and fleeting world, any should have their attention arrested by eternal realities. There are realities, both of sorrow and of joy, which never pass away. And when the light of eternity shines into the soul, how solemn the conviction which presses on the conscience, that not only has one's life been wasted in pursuing that which satisfies not, but worse than wasted, as having been spent in sin and rebellion against God. As long as my thoughts are limited to time and sense, I may regard nothing but myself, or, which amounts to the same thing, my own immediate circle, which becomes a kind of second self. But the moment eternity is seriously thought of, God must be brought in; and then I find that all my restless longings and searchings after something to satisfy and fill my heart, are the fruit of that heart having been alienated from God. When once this discovery is made, the question ceases to be, How am I to be satisfied? The one all-absorbing question becomes, How is God to be satisfied? How is His deserved wrath to be appeased? How is His favour to be secured? Happy the man whose attention is thoroughly aroused to such inquiries! Thrice happy he who has had them all resolved by the light which the Gospel affords as to the person and the work of Christ.

Dear Christian reader, you have not only had such questions awakened in your conscience, but you have had them satisfactorily answered. You have understood that if you cannot satisfy yourself, it is vain to suppose that you can satisfy God. Nor is it needed. You have been led to see, that however angry—justly angry—God is with sin; and however solemn the deserved consequences to the sinner who lives and dies in sin; God has viewed sinners, yea, a whole world of sinners, with such compassion and love, as to give His “only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” In his blood-shedding on the cross, you have discerned how God can be just, and the justifier of him who believeth in Jesus. And as to how God’s favour is to be secured, you understand fully, that it is not by your repentance or reformation, your obedience or devotion, your fastings or prayers, or tears—not by works of righteousness which you have done, or hope to do—much less by any priestly influence, that your fellow-sinners can use on your behalf. No, you read your title to forgiveness and acceptance in the glorious person, the perfect obedience, the atoning blood of God’s holy Lamb. The assurance of God’s infinite satisfaction with him, and with all who believe in him, you see in God’s raising him from the dead, and placing him at His own right hand in heaven. And conscious, as you are, of clinging to Christ as your sole trust and confidence in God’s presence, how sweet the peace which he breathes into your spirit, as he gently with his own lips assures you, “Because I live, ye shall live also.” You, at least, need no longer to go hither and thither, restlessly inquiring, Who will shew us any good? You have found the true, the everlasting good. The light of God’s countenance—acceptance in Jesus—peace through his blood—a conscience purged from sin—the privilege to enter boldly into the holiest by the blood of Jesus; these, with the love of God shed abroad in your heart by the Holy Ghost, so that you joy in God Himself through our Lord Jesus Christ, are blessings of such a character, that your



heart is effectually weaned from the ten thousand objects on which it once was wasted; and you can understand the Saviour's words to the poor Samaritan woman, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." The secret of happiness—true, satisfying, unfailing enjoyment—has been disclosed to you.

"Why speak then," it may be said, "of the Christian's hope?" Ah, this is not *your* question, dear Christian reader. He who would ask this question is not in the secret which you possess. It is true that you have tasted of real happiness, of eternal life, in the knowledge of the Father, and of Jesus whom He has sent. But this is not to say that you have the full, perfect, unhindered enjoyment of this happiness—this life. This is still before you, as the object of your hope. "Then the Christian is not satisfied, any more than others?" It may seem so to the worldling; and it is quite true, that in one sense the Christian is not satisfied; but it is in a widely different sense from that in which the worldling is not, and for widely different reasons. The worldling is not satisfied because he knows nothing, is possessed of nothing, which can either now, or at any time, satisfy him. The Christian knows One who can, and is possessed of One who can, satisfy him. He knows Christ—he possesses Christ—he enjoys Christ. Christ is his life—Christ is his peace—Christ is his joy—Christ is his portion; but, as yet, he has never seen Christ. It is by faith he knows, by faith he possesses, by faith he enjoys him; but the more he knows and enjoys him thus, the more he longs to behold him. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." Yes, my brethren, believing in Christ, whom we have not seen, we love him; we rejoice in him with unspeakable joy; we receive the

salvation of our souls. But to see Christ—to have the salvation which he wrought out on the cross applied to our bodies as well as to our souls—to have it perfected in our experience even as it respects our souls—to have it consummated thus in all who are fellow-partakers with us of Christ—to be with him, and with them, in our Father's house—to behold his glory which the Father has given him—to appear with him in glory when he appears—to reign with him over a ransomed, and redeemed, and happy creation—to fulfil our part in the universal harmony of all in heaven, and all in earth, when all shall bow the knee to Jesus, when every tongue shall own him Lord, and all voices shall join to celebrate his praise; this, and far more than this—far more than heart can conceive or tongue explain, is what we wait for; and, above all, we wait for him whose return shall introduce us to all this perfect blessedness; we “wait for God's Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.”

HE IS OUR HOPE. We know him now by faith as our Saviour, our Lord, our life, our peace, our joy, our all. AND HE IS OUR HOPE. He is plainly said to be so in 1 Tim. i. 1. “Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, OUR HOPE.” And what he is thus in so many plain words expressly declared to be in this passage, he is shewn to be by the uniform, unvarying testimony of Gospels, Acts, Epistles, and Revelation. On few subjects is Scripture testimony more copious; on none is it more uniform and express than on this. The Lord grant us to consider it to our profit.

Let us look at the subject, first, in its bearings on the Christian individually.

Should the question be put to almost any Christian, What is it that is the object of your individual hope? the answer, in most cases, would be—heaven. And this, surely, is according to the Word of God. We read there of the “hope which is laid up for you *in heaven*.” Colos. i. 5. We read of being begotten again “to a lively hope by the resurrection

of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved *in heaven* for you." 1 Pet. i. 3, 4. Heaven is surely thus the object of our hope; and in a day like the present, when the attention of so many is being directed to prophetic subjects, it is important to place this in as distinct a light as possible. Nothing makes Christians so instantly recoil from prophetic studies, as the idea to which too many writers on prophecy have given sanction—viz., that the future portion of the Church is one of blessedness on earth—renovated indeed, and purified—but still, earth. Now, in this the instincts of the Christian are right. **THE HOPE OF THE CHURCH IS A HEAVENLY, NOT AN EARTHLY HOPE.** Heaven, not earth, is our future dwelling-place. Whatever links of connection there may be in that day between heaven and earth—whatever benign influences the Church may be employed of God to exert on the earth and its inhabitants—heaven, not earth, is our distinctive place and portion. "Holy brethren, partakers of the *heavenly* calling." Heb. iii. 1. "Blessed with all spiritual blessings in **HEAVENLY** places." Eph. i. 3. "Our conversation (citizenship) is *in heaven*." Philip. iii. 20. Even the patriarchs desired "a better country, that is, an *heavenly*." Heb. xi. 16. Sad, indeed, would be the effect of prophetic inquiries, if they resulted in transferring our hopes from heaven to earth. Happy, to be assured, that the sober and patient study of God's Word has no such effect. Prophecy does reveal the future history of this earth; and it is important we should know what God has been pleased to tell us on such a subject—or rather on all the subjects embraced in this one: but rest assured, dear reader, that you will find nothing in any part of God's Word, to disturb or unsettle the hopes of heaven awakened by the first entrance of God's Word into your soul.

There is another point on which the faith and hopes of Christians, generally, are undoubtedly, according to God's Word. I mean the expectation of being happy with Christ in heaven after death, in case that event should occur. The



Scripture certainly and explicitly teaches, that while for a Christian to live is Christ, "to die is gain." Philip. i. 21. So confident of this was the apostle, that he speaks of "having a desire to depart, and to be with Christ, which is far better." See the whole of the passage just quoted. Paul, elsewhere, affirms that "to be absent from the body, is to be present with the Lord." 2 Cor. v. 8. These passages, with our Lord's assurance to the dying thief, "To-day shalt thou be with me in paradise," Luke xxiii. 43, place beyond question the fact of our conscious and happy existence in the presence of the Lord between death and the resurrection. Blessed be God for passages so clear and so decisive. But I suppose the very putting the case, as above, conditionally—the saying of death, "*in case that event should occur*," must have startled some readers, and awakened in their minds, the inquiry, "And are there any to whom this event will NOT occur? Is it not certain that we shall *all* die?" No, dear reader, it is not certain. Scripture says, "We shall *not* all sleep, but we *shall* all be changed, in a moment, in the twinkling of an eye." (1 Cor. xv. 51, 52.) And while it is most true, and, in its place, most important, that departed saints are happy with Christ in heaven, it is not this disembodied state, this state of happy, departed souls, which is set before us in Scripture as our hope. The passages I have quoted are, with two exceptions,\* all that can be found in the New Testament on the subject: and sweet and precious as are those passages, they themselves do not affirm that this disembodied state is the full or final object of our hope. Nay, one of them distinctly affirms the contrary. I refer to 2 Cor. v., where the apostle, having said, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands,

\* One of these is Acts vii. 59. The other—"Blessed are the dead which die in the Lord." Rev. xiv. 13. If this passage be quoted thus, it may seem to refer to the happiness of the righteous dead in general. But the whole passage is, "Blessed are the dead which die in the Lord, from henceforth;" and it would seem to refer to a certain class of persons who are to die after a given prophetic epoch.

eternal in the heavens," adds, "For in this (that is, in this tabernacle) we groan, earnestly desiring to be clothed upon with our house which is from heaven." What is this house which is "from heaven?" Surely it cannot be our disembodied state while in heaven awaiting the resurrection of the body! No, it is the resurrection-body itself, which the apostle says we earnestly desire: "if so be," he proceeds, "that being clothed we shall not be found naked." Nay, he goes on to say, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed (or disembodied) but clothed upon, that mortality might be swallowed up of life." It is not death, and a state of happiness between death and the resurrection, for which the apostle waits, and longs, and groans. It is the resurrection state, the being clothed upon with the house which is from heaven, the swallowing up of mortality in life. Afterwards he does intimate, that even to be disembodied, is better than to be in these mortal tabernacles. "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord ..... We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Such was the state of the apostle's mind on this important subject. While in this body, or tabernacle, he could not but groan. Why so? Because while at home in the body he was absent from the Lord. On this account he was willing, and in Philippians he says he had a desire, to be absent from the body, and present with the Lord. But though preferring the disembodied state to the present one, it was not for the disembodied state that he groaned and waited as the definite, final object of his hopes. "Not for that we would be unclothed, but clothed upon." It was for the resurrection-body, the resurrection-state, the resurrection-glory, that he longed. And *resurrection, not death, is the believer's hope.*

Most true it is, then, dear Christian reader, that heaven is our hope; and that if the Lord should tarry, and we should fall asleep ere he returns, we shall be happy with him in

heaven until the resurrection. But it is not this state of separate spirits which is placed before us in Scripture as our hope, but *the return of Jesus*, to raise the sleeping saints, and change those who are alive and remain, that both being caught up to meet him in the air, we may thus, in bodies like to his glorious body, be for ever with the Lord. This is the hope set before us as individual believers. Some passages which state this have been already cited. Let us now turn to a number of others, which plainly declare, and irrefragably prove it.

I pass by all the passages in other gospels to one well-known passage in John. To his disciples, when just on the eve of his departure, and conversing with them respecting it, Jesus says, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv. 1—3. Here we have not only the fact of his return to his disciples, but the object of it, at least, as far as they are concerned. We find that he is to come *for* them, as well as *to* them. It is for us, my brethren, that he is gone to the Father; to prepare a place for us with himself in the Father's house. And as surely as for this purpose he has gone away, so surely will he come again, and receive us to himself, that where he is, there we may be also. If it had not been so, he would have told us. And with assurances like these from the Saviour's own lips, what can be our hope, save his promised return to receive us to himself, that where he is, we may be for ever?

"But does not Jesus come to each of us when we die? And does not the departed spirit of the saint abide in his presence from the moment of its departure?" Assuredly, dear readers, as we have seen from Scripture, the spirit of the departed saint abides with Jesus from the moment that it quits the body. Where the authority of Scripture is regarded, there can be no question as to this. But where is it



said in Scripture that Jesus comes to each of us when we die? *He is with us by the Spirit*, blessed be his name! in our departing moments. But he is with us thus from the moment of our conversion. In this sense he needs not to come to us in our dying moments. He has come long before, never to depart. But further, Scripture says *we go to Jesus*, not that Jesus comes to us, when we die. "Having a desire to *depart*, and to be with Christ." The dying martyr sees Jesus, standing at the right hand of God, ready to receive his spirit when the stones of the murderers have done their work. Further still, the words "that where I am, there ye may be also," are almost literally repeated by the Apostle, where he says, "so shall we ever be with the Lord." But what does he mean by "so?" *so* shall we ever be with the Lord? Is it by departing this life—by our souls being singly and separately received into his presence, while our bodies moulder in the grave—is it thus the Apostle says we shall ever be with the Lord? No, my brethren; read the passage for yourselves, and see how the Saviour's words are to be fulfilled—"I will come again and receive you to myself, that where I am, there ye may be also." Is it at death, or by death that he comes? Hear the Apostle. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." What was to assuage their sorrow and comfort their hearts? That Jesus *had* come to them, and fulfilled his word? No; "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." It is the return of Jesus, accompanied by his departed saints. "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, (so that our hope is not death in any sense, but the coming of the Lord which may find us alive and remaining to that moment,) shall not prevent (or go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in

Christ shall rise first. Then we which are alive and remain, (this is our hope,) shall be caught up together with them in the clouds, to meet the Lord in the air: *and so shall we ever be with the Lord.*" It is thus by his personal return, to receive us all to himself in the air, that he fulfils his Word, "I will come again, and receive you to myself, that where I am, there ye may be also." "So shall we ever be with the Lord." What a hope! May its full comforting and animating power be realized by our hearts.

Heaven then, I repeat it, my brethren, is the place where we hope eternally to dwell; but heaven, as we shall be introduced to it along with all saints, departed or alive, by the coming of our Lord Jesus Christ; and Christ himself, as about to return and receive us to himself, is thus our hope. We look back believingly to the cross of Christ, and have perfect peace; we look forward to the coming of Christ as our hope. And this hope, as it is presented to us in Scripture, is of universal influence on the spirit, and character, and conduct of the saint. There is scarcely a single Christian grace, scarcely a single fruit of the Spirit, with which it is not expressly connected. There is not a form of Christian devotedness with which it is not associated. Would the Spirit of God incite us to the patient and joyful endurance of suffering for Christ's sake? He reminds us that we are "heirs of God, joint-heirs with Christ; if so be we suffer with him, that we may be also glorified together." With such a hope the Apostle says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. viii. 17, 18. Is it a question of the confirming of the saints to the end? "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 7, 8. Is it that we are to avoid rash and hasty judgments of persons and things on the one hand, and to be fortified in our own souls against such judgments of us on the other? "With me it is a very small thing

that I should be judged of you, or of man's day; (see margin.) Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. iv. 3—5. Is the saint to be stirred up to diligence, and zeal, and untiring exertion? The Apostle treats the whole subject of the resurrection and of the coming of Christ. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits: afterward they that are Christ's *at his coming*." He speaks of diverse glories, of heavenly and of earthly, of natural and of spiritual bodies; and then winds up by a passage previously quoted in part, "Behold I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This is clearly the event treated of in the passage already considered in 1 Thess. iv. But what use does the Apostle make of the subject here? After further dwelling on it, and raising a note of holy exultation as he views the last enemy under the victor's feet, he concludes thus—"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. xv. As the grand motive to an unearthly spirit and a devoted walk, the same Apostle uses it elsewhere. Having besought the saints to walk as they had him for an ensample, and told them, with tears, of some who were enemies of the cross of Christ, minding earthly things, he thus proceeds—"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." Philip. iii. 21; iv. 1. This



hope stands equally connected with the mortification of our natural, sinful propensities. “For ye are dead, and your life is hid with Christ in God. *When Christ*, who is our life, *shall appear*, then shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.” Col. iii. 3—5. In 1 and 2 Thessalonians, the coming of Christ is mentioned in every chapter. The hope of it is, in part, what they had been converted to. “Ye turned to God from idols, to serve the living and true God; and *to wait for His Son from heaven.*” It was at the coming of Christ Paul expected to have the full joy of the success of his labours among the Thessalonians. “For what is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming*? For ye are our glory and joy.” The Apostle prays the Lord to make them increase and abound in love one toward another and toward all men, “to the end,” as he adds, “he may establish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ* with all his saints.” After the long and interesting passage, already considered, as to the resurrection of the sleeping saints, the change of the living ones, and the translation of both to meet the Lord in the air, and so be ever with him, he adds, to show the value and use of the doctrine he had been teaching, “Wherefore comfort one another with these words.” “The hope of salvation”—not the salvation of the soul, which we now have, but the perfected salvation which the coming of Christ will bring to us—is “the helmet” we are exhorted to wear. Then, finally, the Apostle prays for the Thessalonians—“And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto *the coming of our Lord Jesus Christ.*” How this hope associates itself with everything in his mind.

In the next epistle, Paul speaks of what will occur at the return of Jesus, “when *he shall come* to be glorified in his

saints, and to be admired in all them that believe." This sets his heart on fire, and he adds—"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power." "*The coming of our Lord Jesus Christ*, and our gathering together unto him" is the basis of all the exhortation and instruction in the second chapter; and in the third he prays thus—"And the Lord direct your hearts into the love of God, and into the patient *waiting for Christ*." To his beloved Timothy he writes—"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing* and his kingdom, preach the word; be instant in season, out of season;" while, in the same chapter, he affectingly describes the hope by which he himself was sustained on the very eve of martyrdom. Ready to be offered up, the time of his departure at hand, having fought the fight, finished the course, kept the faith, "Henceforth," says he, "there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that *love his appearing*." What a powerful, exhilarating hope!

In the epistle to Titus we are expressly told that the grace of God teaches us to look for this hope; and the looking for it is the crowning lesson of those enumerated by the Apostle, as taught to us by the grace of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and *the glorious appearing of our great God and Saviour* (see the Greek) Jesus Christ." Titus ii. 11—13. In the light of this hope, patience is inculcated. Heb. x. 36, 37—"For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, *will come*, and will not tarry." James uses it in like manner, "Be patient, therefore, brethren, *unto the*

*coming of the Lord.*" Jas. v. 7. Peter treats largely of our being begotten again to a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. He speaks of the saints rejoicing greatly in this hope, even though now for a season, if need be, they are in heaviness through manifold temptations. The issue of such trials is to be seen at the coming of Jesus. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at *the appearing of Jesus Christ.*" Then further he exhorts us, "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at *the revelation of Jesus Christ.*" It is this hope by which Peter, as well as Paul, would encourage the saints under all the afflictions they endure. "But, rejoice, inasmuch as ye are partakers of Christ's sufferings; that *when his glory shall be revealed*, ye may be glad also with exceeding joy." The godly care of the flock by those who have the charge of it, he enforces by the same motive, "Feed the flock of God which is among you ..... and *when the chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away."

The disciple whom Jesus loved, and who lay in the Saviour's bosom, is not, as we may well suppose, behind the rest in his joyful anticipations of his Lord's return. "And now, little children, abide in him; that *when he shall appear*, we may have confidence, and not be ashamed before him at *his coming.*" "Beloved," he says, "now are we the sons of God; and it doth not yet appear what we shall be; but we know, that *when he shall appear*, we shall be like him; for we shall see him as he is." The sanctifying influence of this expectation, he declares in the most emphatic way. "And every man that hath this hope in him purifieth himself, even as he is pure." As to the Revelation vouchsafed to this favoured apostle—the closing book of Scripture—



it is impossible to understand it at all, if the coming of Jesus be not, as we have so largely seen, the hope of the Christian. True that it is the coming of Christ to execute judgment that is most prominently treated of in this book; along with the premonitory judgments which usher in that solemn event, and the reign of peace and blessedness which ensues upon it. But when Christ comes thus, it is *with his saints*; when he reigns thus, *his saints reign with him*; and all this implies that they have been previously caught up to him, and glorified. They are those who have part in the first resurrection, that live and reign with Christ a thousand years. I content myself at present, however, with citing from the last chapter of this book—the closing chapter in the volume of inspiration—a passage which shews, in the most affecting way, what the value of this hope is, both to the heart of Jesus, and to the hearts of his saints. The coming of Christ has twice, in this very chapter, been spoken of in the way of warning, “Behold, I come quickly.” But ere the whole volume closes, Jesus announces himself to his people. “I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” This announcement of what he is, elicits from the Church an invitation to him to come. “And the Spirit and the bride say, Come.” Any one who has ears to hear is invited to join in the cry—“And let him that heareth say, Come.” Thirsty sinners are also invited, yea, and whoever will, to partake freely of the living waters. Then, after a parenthesis on quite another subject, Jesus replies to this invitation. It is not a note of alarm—“Behold, I come quickly.” It is an assurance to the hearts of those who long for him, and invite him, that he will not long delay. “He which testifieth these things saith, Surely, I come quickly.” The Church again responds, “Amen. Even so, come, Lord Jesus.” The Apostle’s benediction on the saints is all that remains of the Apocalypse, or the Scripture. It is, if I may venture so to express myself, with this touching dialogue between Christ and his Church,

as to himself and his speedy return, that the Bible concludes. Can any one doubt that the coming of Jesus was intended to be the Christian's hope? Would that it were more vividly realized in each of our hearts?

This last passage relates, indeed, to the hope of the Church in its corporate character as the Bride of Christ. The Spirit and *the Bride* say, Come. But the hope of the Church is the same as that of the individual believer: and it is, moreover, in the hearts of individual believers that the Church's hope is cherished. The Church corporately is composed of individual believers; and while, viewed in its corporate character, the Church has relations to Christ which the believer individually has not; (a believer is not the body of Christ or the bride of Christ—the Church is;) it is, nevertheless, in the affections and conscience of the individual believer, that those relations of the Church to Christ are to be recognized, and to have their effect. Hence the identity of the Church's and the individual believer's hope. That moment which brings to the believer all he has longed and waited for, in the return of his now absent Lord and Saviour, brings to the Church the consummation of her happiness and glory as the body, the bride of Christ. The bride and the Bridegroom join each other in the air. The body is glorified with its Head.

Scripture identifies the corporate and the individual hope; that of the Church, and that of the Christian. By man's thoughts and systems these two are separated. First, men substitute, as individual Christians, the hope (true in itself as to all who die) of happiness with Christ after death, for the true, blessed hope of his return as set before us in the Scriptures we have considered, and in many, many more. Then, when death has been made the certain terminus of our earthly pilgrimage, and the state of happy departed saints all that is looked to or looked for beyond, the only hope remaining for the Church, corporately considered, is, the false delusive hope entertained by multitudes, that as generations succeed one another, and the course of time rolls on, Christianity

will gradually spread, and the Church increase in numbers and in influence, until the world becomes the Church—until all nations are converted to Christianity.

Dear reader, is this the vision of futurity as to the Church and the world which thou art accustomed to cherish? Whence has it been derived? Is thy answer—"from the Word of God?" Let me entreat thee, then, to read that Word once more. Soberly, earnestly, and prayerfully search the sacred pages from beginning to end, and see if they afford the least shadow of a pretext for such a hope.

Once, dear reader, I was of thy mind. I, too, looked for Christianity's universal spread, and for the world's gradual conversion. Awakened by circumstances to inquire after a Scriptural foundation for this hope, I searched the sacred volume from Genesis to Revelation. Whatever may be the result of thy inquiries, I avow to thee that the result of mine—a result which cost me no small astonishment—was, a most profound conviction, which has deepened and strengthened to this day, that there is no such doctrine in Scripture—that there is nothing which bears the slightest resemblance to such a doctrine:—nay, more, that the doctrine of Scripture throughout is as contrary to this as can possibly be. The doctrine I found in Scripture was, that throughout its continuance here below, the true Church is distinguished from the world, as sheep or lambs are distinguished from the wolves which devour them; as an exile is distinguished from the nations among whom he spends his dreary sojourn; as a virgin, espoused to another but not married, would be distinguished from the murderous population of a city, or country, whose hands are yet red with the blood of him to whom she had been betrothed. The Church is that desolate one, "espoused as a chaste virgin to Christ:" Christ is the Bridegroom to whom her heart, with all its affections, and desires, and expectations, has been given; the world she knows only as the place where he has been slain, and its teeming millions she recognises as the people on whom rests the solemn responsibility of having put her Lord, her Saviour, her Bride-



groom, to a cruel, shameful death. God has taught her, indeed, that by his death her sins have been expiated, and her salvation secured. God has shewn her also that He has raised Jesus from the dead, and placed him at His own right hand, where, by faith she knows him, as the source and spring of her life, her peace, her joy, her strength, her comfort; and as the alone Object of her hopes. Jesus, whom as yet she has not seen, has assured her that his desire is that she should be with him,\* and that ere long he will come and receive her to himself. Does all this tend in any wise to reconcile her to the world? Quite the contrary. She knows that to be the friend of the world she must be false to Christ, and an enemy to God. True, that as the vessel of Christ's sympathies, and the herald and messenger of the Father's love, as well as its fair and bright expression, she regards not the world with enmity, but weeps over it with compassion, as Jesus did over the city of his choice, and rejoices to fulfil the ministry of reconciliation, beseeching men to be reconciled to God. She knows this to be the object for which she is left here, as well as the appointed means for her own completion.

But what does she look for as the result? The joyful reception of her message, and the accession of all nations to her ranks? No, she bears in mind what her Lord has said, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." John xv. 20, 21. She finds true what the beloved disciple says—"Therefore the world knoweth us not, because it knew him not." 1 John iii. 1. She knows from God's word that the world's character will remain unchanged to the end of this dispensation—nay, that at its very close it will

\* See John xvii. 24—"Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory."

assume an aspect, and take an attitude of more open and daring defiance and revolt than ever, and be visited by the outpouring of the vials of God's wrath, and receive its complete, everlasting overthrow by the coming of the Son of man from heaven. She looks for him, however, in a previous stage of his return. She looks for him, not as the Son of man who comes to execute judgment on the ungodly, but as the Son of God, the Head and Bridegroom of his Church, who comes to receive to nuptial joys and heavenly glory, the Church which has known and confessed him, in whatever weakness, during his rejection by a proud and unbelieving world. She knows that when he comes in judgment, she shall be the companion of his triumphs, and the sharer in his glories. And this, too, she knows as the epoch of creation's deliverance, and the world's conversion. The world is to be converted—Israel is to be restored—creation is to be delivered—righteousness and peace are to prevail from shore to shore, and from the rivers to the ends of the earth. But this is not to be brought about by the present evangelic labours of the Church; much less by the cumbrous and worldly machinery, and carnal, earthly influences, with which these labours are hindered or clogged. Judgment is to clear the scene of earth's corrupters and destroyers. Christ's coming to the earth will bring the judgments which accomplish this. Multitudes will, indeed, be spared by sovereign grace, and these multitudes, converted and saved, will form the nucleus, the commencement, of the population of the millennial earth. The enemy will be bound. Christ and his saints will reign. Then, and thus, shall be fulfilled the unnumbered predictions of universal peace, and righteousness, and joy, which Christians have vainly supposed were to be fulfilled by the success of their own labours, and the gradual spread of the truth.

But before the crisis of man's consummated iniquity; before the judgments by which his proud vauntings are silenced, or rather changed to weeping, and wailing, and gnashing of teeth; and surely before the reign of Christ in

righteousness and peace, Christ himself shall come ; his saints who are alive and waiting for him shall be changed into his glorious image ; the sleeping saints, the righteous dead, shall be raised ; both together shall be caught up to meet the Lord in the air ; so shall we ever be with the Lord. This is the Church's, even as it is the Christian's hope. When the saints have thus been caught up, iniquity will ripen on the earth ; the marriage of the Lamb will take place in heaven ; the maddened and infatuated nations will gather together against God and against the Lamb : patience, long-tried, will give place to righteous retribution ; Christ will come forth, attended by his saints : the lake of fire will receive the chiefs in iniquity, who shall be cast alive therein ; their armies shall be slain : judgment upon judgment shall overtake and extirpate all but those whom grace shall spare ; and then shall the earth rest from its six thousand years of toil and wretchedness under the usurper's sway : rest beneath the peaceful sceptre of earth's long-rejected, despised, and insulted Lord. And when he thus triumphs, my brethren, we shall triumph. When he reigns, we shall reign. When his sceptre diffuses liberty and joy throughout creation's vast extent, we shall be honoured and privileged to be the vessels for the display of his glory, the channels for the distribution of his royal munificence, the agents in the application of his healing and gentle influences. But beyond all this official dignity and external glory—yea, beyond the benevolent satisfaction of dispensing blessings to the inhabitants of a renewed and happy earth—shall be the joy of the presence of him who has made his home our home, his portion our portion, his joy our joy ! From the moment we meet him, this shall be, in its fulness, and without alloy or hindrance, ours. *He is our hope.* Earth is a wilderness, not merely, no, nor chiefly, because of its trials and its hardships, its sorrows and its pangs, its disappointments and reverses—but *because he is not here.* Heaven would not be heaven to the saint, if Jesus were not there. He, his presence, and as that which introduces us to it, his coming, is our hope—

the hope of the Christian—the hope of the Church. May our hearts cherish it as we have never done. May its brightness so attract us, that earth's fairest, loveliest, most enchanting scenes may be weariness itself to our hearts, as detaining us from the object of our hopes. May that object so animate us that earth's heaviest afflictions—the narrowest, most rugged, and most thorny portions of the narrow way—may be welcome to us, as the path that leads us onward to the goal of our expectations, the home of our hearts, the Jesus whose presence makes it what it is, whose love made him tread a narrower and a darker path than this, and whose smile of ineffable satisfaction shall crown the faith that has trusted him, the love that has followed him, and the patience of hope which has waited for him, throughout this dreary journey, along this narrow way, amid the darkness and solitude of this long and dismal night.

For the illustration and proof of the statements made in these closing pages, as well as of many other topics of eternal interest, the reader is referred to the volume from which this tract is, by permission, extracted—"Plain Papers on Prophetic and other Subjects, London, J. NISBET & Co., Berners-street, WERTHEIM and MACKINTOSH, Paternoster Row: Dublin, TRACT REPOSITORY, 10 D'Olier-street."





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# A LETTER

FROM

## SOME OF THE STUDENTS IN ABERDEEN

TO

## STUDENTS ATTENDING OTHER COLLEGES AND UNIVERSITIES IN 1859.

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ABERDEEN, *January*, 1859.

TO OUR FELLOW-STUDENTS AT UNIVERSITIES AND COLLEGES  
IN 1859.

GOD having discovered to us—some of the Students at King's College and Marischal College, Aberdeen—the absolute necessity<sup>a</sup> of each of us being born again, we were led to endeavour after a better life.

But ere long we found that, by our future life, however holy,<sup>b</sup> we could never obtain forgiveness for our past follies. Thus were we constrained to abandon all reliance<sup>c</sup> on any goodness we had attained, or might yet attain, and turn alone to the satisfaction by blood<sup>d</sup> already made for us by another. Having failed to bear away our own sins, we beheld “the Lamb of God, which taketh (beareth) away the sin of the world.” John i. 29.

Believing in Him, we received forgiveness<sup>e</sup> of our sins, and rested in His love.<sup>f</sup>

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<sup>a</sup> “Ye must be born again.” John iii. 7.

<sup>b</sup> “Not of works, lest any man should boast.” Eph. ii. 9.

<sup>c</sup> “And have no confidence in the flesh.” Phil. iii. 3.—“Count all things but loss.” Phil. iii. 8; and see verse 9.

<sup>d</sup> “But with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter i. 19.

<sup>e</sup> “I write unto you, little children, because your sins are forgiven you for his name's sake” 1 John ii. 12; and see Acts xiii. 38, 39.

<sup>f</sup> “Being justified by faith, we have peace with God.” Rom. v. 1.—“Come unto me all ye that labour and are heavy laden, and I will give you rest.” Matt. xi. 28.

So, having realized this happy deliverance ourselves, we venture affectionately and very earnestly to write this letter to you. To those amongst you who have not yet tasted the joy of sins pardoned,<sup>g</sup> we would speak encouragingly,<sup>h</sup> for we too have felt the pangs of a guilty conscience.<sup>i</sup> Then we knew no rest for our souls.<sup>k</sup> But now, the rest we have found, we respectfully but confidently entreat you to consider,<sup>l</sup> for, if you be filled with pleasure, or gain all honours, what shall these profit if you lose your own souls?

Bear with us, then, for urging<sup>m</sup> our entreaty, that you should believe at once in "the Lamb of God, which taketh away the sin of the world," just on the instant of reading this.<sup>n</sup> For we find from happy experience, the instant a man, by the grace of God, quits trusting to aught else, and believes on the Lord Jesus, *he is pardoned,<sup>o</sup> receives the Spirit,<sup>p</sup> "hath everlasting life,<sup>r</sup> is born again."<sup>s</sup>*

We are urgent, because we have also discovered the other awful truth, that whatever good works, generosity, prayers, tears, convictions, sincerity, good resolutions, religious rites or ceremonies, &c., a man practises, yet that the wrath of God, whilst in the performance of all these, still dwells upon him like the messenger of death, until he escapes by the blood of God's Lamb.\*

<sup>g</sup> "Believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." 1 Peter i. 8, 9.

<sup>h</sup> "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." Luke ii. 10.

<sup>i</sup> "And deliver them who, through fear of death, were all their lifetime subject to bondage." Heb. ii. 15.

<sup>k</sup> "There is no peace saith my God to the wicked." Isa. lvii. 20, 21.

<sup>l</sup> "We have found the Messiah." "Come and see." John i. 41, 39.

<sup>m</sup> "For we must all appear before the judgment-seat of Christ." 2 Cor. v. 10. — "We pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 20.

<sup>n</sup> "When they heard this, they were pricked in their heart and said, Men and brethren, what shall we do?" Acts ii. 37. — "Now is the accepted time." 2 Cor. vi. 2. — "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts ii. 41.

<sup>o</sup> "Whosoever believeth in him shall receive remission of sins." Acts x. 43.

<sup>p</sup> "That we might receive the promise of the Spirit, through faith." — Gal. iii. 14, (Acts ii. 38.)

<sup>r</sup> "He that believeth on the Son hath everlasting life." John iii. 36.

<sup>s</sup> John iii. 7, 14, 15, 16.

<sup>t</sup> "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii. 36; see also Phil. iii. 5 to 9.



We sometimes almost thought that God was our enemy; but, having discovered our mistake, now we delight to contemplate his LOVE, made very plain in Jesus.<sup>u</sup>

Formerly, on hearing the name of Jesus we felt condemned; but now his name sweetly speaks *salvation*.<sup>v</sup>

Some of us fancied that our *unbelief* was not an *actual sin*; but now we see God couples it with murder,<sup>w</sup> and has shown us that by it we were making God *himself* a liar.<sup>x</sup> And so we were apt to imagine we were waiting God's time; but now we see, as he allows no time for murder, so he gives none for the disobedience of unbelief.<sup>y</sup>

Therefore, once more we implore all who read this, and are yet unsaved, to be made friends with God, for our sin-bearer has been slaughtered,<sup>o</sup> and has risen again.<sup>z</sup>

To those amongst you who have received the forgiveness of your sins, we would earnestly say, as partakers with you of like precious faith, "let us watch and pray," at college and elsewhere, lest we "enter into temptation." Let us especially be kind to all around us, whilst our *fellowship* is not with the unregenerate, but with those who are saved. Let us try all we can, by a holy life, and by word of mouth, to win those around us to Christ.<sup>a</sup>

<sup>u</sup> He loved us, and sent his Son to be the propitiation for our sins. 1 John iv. 10. —"God is love." 1 John iv. 16.—"But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him." Luke xv. 20.—"God so LOVED the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

<sup>v</sup> "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 17.

<sup>w</sup> "But the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers, and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8.

<sup>x</sup> "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." 1 John v. 10.

<sup>y</sup> "This is his commandment, that we should believe on the name of his Son, Jesus Christ." 1 John iii. 23.—"To-day, if ye will hear his voice harden not your hearts." Heb. iv. 7.

<sup>o</sup> "He is brought as a lamb to the slaughter." Isa. liii. 7.

<sup>z</sup> "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 21.

<sup>a</sup> "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16.


You will be glad to hear that weekly prayer-meetings have lately been commenced here in both our colleges, amongst the students. These are numerously attended, and we would respectfully suggest similar prayer meetings amongst yourselves.<sup>b</sup> For, besides being points of union among the believers who already know each other, they will be opportunities for unknown believers to come and confess their Lord, and receive your right hand of fellowship. Do find out those amongst you who love the Lord, in order that together you may pray—get strength and boldness together—stir one another up to holiness—"bear one another's burdens"—rejoice together, and take *united* action as believers, for the good of those around you.

May you be enabled to cultivate enlarged faith in prayer for a wide spreading of holy religion. But oh! how needful that we should ourselves be very holy, and endued with power from on high.<sup>c</sup>

Our heart would say much more to those of you who have tasted that the Lord is gracious, but we forbear—only praying that you may be abundantly blessed of our common Father, for the sake of our alone Saviour, and continually led by the Spirit.

<sup>b</sup> "They that feared the Lord spake often to one another, and the Lord hearke ed and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts." Mal. iii. 16, 17.—"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another." Heb. 10, 25.

<sup>c</sup> "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv. 49.



## OUT-DOOR PREACHING.

### QUESTIONS TO MINISTERS.

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"Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the halt and the blind."—Luke xiv. 21.

1. *Is there not a large portion of our population who never hear the Gospel preached?*

Many, from the hardening effects of ignorance and sin, are totally reckless as to the authority and value of every thing sacred. They have no regard for the ordinances of religion. They attend no place of worship. They are living without God in the world. Many are so poor that shame prevents them and their children from attending the house of God. Many, from superstition and prejudice, refuse to enter a place of worship where the Gospel of the grace of God is preached. There is, probably, from a fourth to a half of the population who never hear the "glad tidings of great joy." If "blessed are the people that know the joyful sound," no such blessing is theirs. If Christ came to call sinners to repentance, no such call comes to them. If faith comes by hearing, they are not likely to hear.

2. *Was not the Gospel designed to be preached to every creature?*

That it was so designed is evident, for the Lord's words are full and clear:—"Go ye, therefore, and teach *all nations*"—"Go ye into all the world, and preach the Gospel to *every creature*"—"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." And again, "Go out into the highways and hedges, and compel them to come in that my house may be filled."

3. *Would not those who never attend our places of worship listen to a sermon if preached in the open air?*

Ample experience has assured us that they would. Curiosity, a crowd, and often better motives, would induce them. The poorness of their dress would here be no hindrance. They would come in their every-day clothing, where they found many in the same attire as themselves; and some lingering

anxiety on the great question—"What must I do to be saved?" would open their ears to instruction. The experiment has been tried for years past, and thousands have quietly, attentively, and thankfully heard the Gospel of salvation. Who would venture to say that God's Word has returned to Him void, or that it has not been preached with the Holy Ghost sent down from heaven to convince and convert sinners? Facts, we could adduce, prove the contrary.

4. *Would not the Holy Spirit, who alone can give success, bless an effort made in this way to bring such perishing souls to Christ and salvation?*

It is the special office of the Holy Ghost to testify to Jesus: and where Christ is faithfully preached, there His power is known. Let not the consciousness of your own weakness and unfitness discourage you. The weaker you feel, the more you will be cast on the Lord for strength. The more you are kept in prayerful dependence upon Him, the more He will make all grace to abound towards you. The more faithfully men try to carry into effect the parting commission of Christ, the more clearly are they encouraged to claim the fulfilment of the promise which stands in close connection with it, "Lo, I am with you always, even unto the end of the world."

God is faithful. There is, then, peculiar reason to believe that He will water the seed thus sown with the grace of His Spirit.

5. *How much less valuable is a soul at home than abroad?*

India is 12,000 miles from us. When missionaries, at much expense, go there, they have to learn a difficult language; and when they have done so, they travel from town to town, and try, in the open air, to preach to the people. They are glad when they get an audience from the natives; and we rejoice if any thus taught are brought to Christ. We think, and we think rightly, that, in the conversion even of a few Hindoos, we have an ample compensation for all our outlay, and all the efforts of our missionaries. Nay, we believe, if only one soul in India were turned from darkness to light, and from the power of Satan unto God, in the estimate of God, and of every truly enlightened man, the saving of that one soul would be worth all the cost. But is a soul at home of less worth than one in India? Is it less in danger when in sin, and led captive by the devil? No. But we can, at almost no expense, reach this soul with that Gospel, which, whether in India or elsewhere, is, through the Holy Spirit, "the power of God unto salvation." And where is our love of souls, if we do not try to bring this Gospel to the multitudes who are perishing near our own doors, and who are ready to hear, if we only go out to the highways and hedges—the streets and lanes of the city, to compel them to come in? Will our consciences acquit us at a dying hour, or will the Judge at the last day say, "Well done, good and faithful servant," if we do not avail ourselves of the



easy access we have to perishing sinners, and do not try to rescue them as brands from the burning?

6. *Would ministers disparage their ministerial standing, by condescending, in this way, to men of low estate?*

We believe the highest honour of the disciple is to be as his Master; and it was unquestionably in this way our Lord "went about doing good." He preached the Gospel to the poor under the broad expanse of heaven; and can such a thought occur to a child of dust, as to consider himself degraded by doing what the Lord of glory, when in human form, gloried in? In this blessed service, Paul, the chief of the apostles, closely followed his Master's steps. Reformers in Germany, and in Scotland too, largely in this way prevailed in spreading the Gospel light amongst the masses of the people. The house is yet shewn in Edinburgh, whence, in the open air, Knox addressed the multitude. Several of the most distinguished ministers of the Establishment have lately taken a lead in this good work, and some of her bishops have dignified their office by taking part in it. Many of the most active of the ministers of the Presbyterian body, as well as of the Dissenting Churches, have been largely engaged in open-air preaching, and consider it one of the most important branches of their vocation as ambassadors for Christ.

7. *What shall we do with the ignorant, ungodly, and profligate masses, which have multiplied so fearfully in town and country?*

This inquiry has, latterly, been often made by zealous ministers; and to this we would answer, "What did Paul do with them when he found them at Corinth, unrighteous, fornicators, adulterers, effeminate, thieves, covetous, drunkards, revilers, extortioners?" Did he not bring the glorious Gospel to bear on them in demonstration of the Spirit and with power? And were they not "washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God?" Are our masses worse than they were? Has the Gospel lost its power, or has the Saviour forgotten his promise—"Lo, I am with you alway, even to the end of the world?" or is it not the sin lying at our door, as ministers, "That the diseased have we not strengthened, neither have we healed that which was sick, neither have we bound up that which was broken, neither have we brought again that which was driven away, neither have we sought that which was lost?" (Ezek. xxxiv. 4.) We have forgotten the parable of the lost sheep, waiting till the wanderers would come back, instead of going after them with the Gospel, to beseech them in Christ's stead, to be reconciled to God.

The sooner we return to the scriptural plan for reaching the masses, by preaching the Gospel to them wherever they will hear it, the sooner shall we be acting the part of faithful ministers of Christ, in seeking to pluck sinners as brands from the burning.

8. *Is not Christianity to be aggressive?*

"The world lieth in wickedness," says the Word of God. (1 John v. 19.) The Gospel is the light to illuminate its darkness. The Gospel is the great instrument by which sinners are to be saved. It pleases God, by the foolishness of preaching, to save them that believe. (1 Cor. i. 21.) God has commanded this instrument to be brought to act on every creature. The Spirit that converted thousands in a day at Pentecost, can now make weak things confound the mighty. The question is—Shall we be fellow-workers together with God, and yield ourselves as instruments in His hand to carry out His gracious purposes? Let each do something in his own sphere. If we are faithful and courageous in the cause of God, He will prosper us, and bless our exertions; but if we shrink from duty, He may blight our own souls, and refuse His blessing to our ordinary labours.

Brethren! time is short. Souls are precious. Let us work "while it is day; the night cometh, when no man can work." Then comes the final account, for "every man must give an account of his stewardship." "Every one of us shall give account of himself to God." What account shall you and I have to give? Can we say with Paul, "I am pure from the blood of all men?" Let us remember those solemn words addressed to the Prophet, "Son of man, I have set thee a watchman—therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man! thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, *but his blood will I require at thine hand.*" (Ezek. iii. xxxiii.)



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## N<sup>o</sup>. XVIII.

### THE WORK OF GRACE FOR, AND THE WORK OF GRACE IN, MAN.

"THEN were there two thieves crucified with Him, one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the king of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth" (Mat. xxvii. 38—44).

"And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise" (Luke xxiii. 39—43).

THE SAVIOUR, the Son of Man, was dying: the just One in place of the many unjust; bearing our sins in His own body on the tree. This was His great work *for* us. But of the two malefactors, between whom He was crucified, both of whom had reviled Him—one became converted, and showed a work of grace wrought *in* him.

The work of grace *for* us, and the work of grace *in* us, are not one and the same thing, any more than the death of Christ *for* the thief, and the change *inside* the thief (by the means of which he ceased to be a blasphemer and owned Jesus), were one and the selfsame thing. The former is outside of us, and was *in* and *by*

CHRIST; the second is *in ourselves*, though wrought there by grace.

I desire to present a few thoughts which are connected with this most important subject.

And first: what is it which hinders God and a sinner meeting and being together. True: the sinner's will is opposed to God; his heart's affections, too, are alienated from God; and, doubtless, if he, as a sinner, were in the light of God's presence, he would find, soon enough, that the light of God's presence discovers all the sin of the creature. But *the* difficulty was not in the creature, however sunk, alienated, and deluded he may be, and however unsuited for such a one the holiness and majesty of God's presence may be. There was another question, one of far higher and deeper import, viz., How could God, in His holiness and righteousness, meet a sinner who has, by sin, done dishonour to God? Sin is an insult to God,—to God in His majesty and being,—and the soul that gets into light knows this to be so.

So far as God is concerned, the work of grace *in* us is never separated from the work of grace *for* us. From the day of the fall and of man's exclusion from Eden, God wrought *in* man, but always upon the ground of the work which He meant to do *for* man. And in working thus *in* man he has constantly presented some object to the mind, in which the work *for* man was shadowed forth. The sacrifice offered by Abel; the victims of the patriarchal worship; the sacrifices of the sanctuary, etc., all pointed onward to the work which Christ was to do *for* man, work by which alone God could be just while justifying a sinner, work which alone can ever satisfy the conscience of a sinner in the presence of God about sin. But the work *in* man preceded the work *for* man in all these cases. At Calvary, the Son of Man gave Himself a ransom for us. From that day onward, the work of grace *for* man has had nothing added to it, nothing new from the time that by one sacrifice He perfected for ever them that are sanctified. But though the work *for* man is finished, yet is the work of grace *in* man quite as needful now as ever. That it is wrought *in* man by the Holy Ghost, through faith in the work



accomplished *for* man, is true; but it must be wrought *in* man or man is lost.

The peculiarity of the conversion of the thief upon the cross is, that it is a case in which grace was working *in* a man to open his heart to Christ, *at the very moment* that Christ was doing *for* man that work without which no way was opened for God to bless, nor open for man to come for blessing.

On this account the distinctness of the two things is the more easily seen, and this may help some to see how they should not confound them together, and how impossible it would be for the one to be exchanged so as to be made to take the place of the other.

Justice had brought the two thieves, for their misdeeds, to the violent death of the cross. There, they were surrounded by a mass, who (cared not for them, but who) were gathered to the spot to revile and blaspheme the dying Saviour.

The thieves heard the revilings, and adopted them, for they cast the same in his teeth. But an entire change came over one of them. Light broke in upon his soul, and in its case it was the light of life—eternal life.

God had taken His rightful place in the man's soul. The effect is immediate; and, remark—he rebukes his fellow-malefactor: "Dost not thou fear God, seeing thou art in the same condemnation? and we, indeed, justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." When the candle of the Lord searches a man, it is sure to discover sin in him to himself. It must be so; for righteousness and holiness are inseparable from the light of God; and man is unholy. The light detects and shews the unholiness. Yet is there in this experience of the thief also another feeling expressed. He knew sin to be inseparable from himself—he knew it, and yet he sought to put it down with an unhesitating mind. He rebukes his fellow-malefactor for doing the very thing which himself had done just before, and the which he had but just ceased to do.

This was, as man would count it, practically inconsistent. Quite so. Conscience, when it gets into God's

presence, and has the light of life, acts in a way which is very inconsistent with human thoughts of consistency and propriety. He was inconsistent as a man, but consistent as a saint. 'Tis strange, that first-dread and hatred of sin which leads us to put our mouths in the dust and to condemn sin in ourselves—part of our being as it may have been. But it is a blessed instinct of the new life, of life divine in a soul: that sin must be condemned, for it is hateful. This true taste of what sin is, is a very different thing from the dread of the consequences of sins. Dread of the consequences of sin and sins may alarm and terrify the soul, and drive it to seek a Saviour. But the light of life shining, in quickening power, into a soul, separates between it and the sin itself: gives it an altogether new estimate of what sin is. “Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.” How full—both in the general statement and in the particular detail is his confession of sin: what an abandoning and disclaimer of all human righteousness. “We indeed justly; for we receive the due reward of our deeds.” And it was light, not vague and ill-defined, that shone in upon his soul, but clear and distinct; for it was the light of a contrast between the Christ of God and himself: “But this man hath done nothing amiss.” Himself and the Christ were in his conscience, contrasted the one with the other. His language was that of faith; and, little as he knew it, he was, in the hour of the Lord’s being forsaken by all, giving the description of Him which will be owned of God to be true of Christ alone. “This man hath done nothing amiss” will be loudly proclaimed as true of Christ alone in the glory; and all of us that will be there will know and own the perfectly graphic, distinctive description, as being His alone. Of Adam’s race, not one, from Eden down to the placing of the great white throne, not one, save the seed of the woman, of whom it could be said in truth, “This man hath done nothing amiss.”

God; sin; himself; the man that is Jehovah’s fellow—these were not only new experiences of his soul, but

they marked that he had a new life—and had got into a world of light, where things are seen just as they are. But his faith went further, and he sees not only the personal peculiarity of the sinless one at his side, but, also, that there was in him a heart on which, spite of all the contrast between the Christ and himself, he might cast his every care. “Lord, remember me when thou comest into thy kingdom.” The glories, and the kingdom; and the majesty of the Lord brake in upon his soul—sinner as he was—and yet he saw that in that One there was the only rest, the alone hope for him. This, also, is an instinct of the new nature. It will see and own the contrasts between the Christ and what we are, but it will cleave to him in spite of our misery and His gloriousness,—it will cleave to Him as being all our salvation.

If we are to be vessels filled with grace, we may be assured that there has been a somewhat similar work wrought in us—and we shall be able to record it as a work of the Lord in us—a work which puts us just where the Lord’s work in the thief put him, viz., into the position of expecting from the Lord, into a position in which the Lord could shew some of the exceeding riches of His grace as He did in His answer to the thief. The thief asked to be remembered in the kingdom: Jesus answered, “Verily, I say unto thee, to-day shalt thou be with me in paradise.”

Christ had His rightful place in this poor sinner’s soul, and no mistake about it, and this place was His from the time that the rocky heart was riven open. But what the thief experienced in his own soul—the blessed work which God was doing in the soul of the poor thief, while it fitted him to receive the grace, could not appear in heaven in place of the blood of the Lamb of God: there it could neither justify God in justifying a thief, nor discover to the thief that which, in the light, is his justification before God. Without shedding of blood there is no remission of sin. Christ was then and there shedding His blood, giving His life, the just one in place of the unjust. And whether that poor thief, or any other sinner, were ever saved or not—He, risen from the dead and gone into heaven, the way is plainly set forth, in



which God declares that he is free to bless the vilest of the vile;—the way, too, in which the vilest of the vile that comes by it finds a way of peaceful access to God. If no one upon earth cared for that new and living way, yet *it is a new and living way*, and it is open: open for God the Holy Ghost to come down by, and open for man to draw nigh to God, even into the holiest of all in the heavens. The work of grace *in* us cannot be substituted for, cannot be put in the place of, this the work of grace *for* us; the work of grace *in* me cannot vindicate God's holiness so as to justify Him in moving in favour of me, a sinner. And, clearly, so far as it is a work of grace wrought *in* me by God, God has moved in my favour to work it ere it ever was wrought.<sup>a</sup> And, moreover, it contains in it, for just the self-same reason, no answer to my conscience if it is in the presence of God—nothing that can make for me a perfect conscience.

God has a right to act without man's leave, and in spite of man. None can say unto Him, "What doest thou?" But then He has a character of His own, which He will not deny. And if He will have mercy on whom He will have mercy, and will have compassion on whom He will have compassion, He does so in a way which thoroughly vindicates His holiness and His justice, in a way which elevates conscience in man, while it gives to it perfect liberty and boldness of approach unto God in the light.

People may argue against justification by faith alone; but they may depend upon it, that if they ever find themselves in the same light of life in which the poor thief found himself, they will find that they themselves appear very miserable, and that there is an attractive beauty about the Christ, who is all the salvation of the soul.

Many may turn faith into a work for themselves to work; but they will find that the Spirit convicts of

<sup>a</sup> People may look at the incorruptible seed in the Christian, and say, that it is a reason for God to act, viz., because it is of God. But then how came God to put it into me? How was His holiness, His justice, vindicated in this standing up for me at all? The blood of Jesus Christ is the alone answer.



*unbelief*; and that all their rest is in the Lord Himself, and in the work He has wrought *for* poor sinners.

From the fall until Christ died, God renewed souls, and this was at once His instrument of doing it; and the reception of it was the only warrant before Him; the reception of the testimony He might be pleased to give about the seed of the woman that was to come. All His actions supposed that work to be sure and certain. From the day of Pentecost the testimony of God has been about that work itself, and how heaven was opened thereby for the Holy Ghost to come down, and for man to draw near by faith.

Where the testimony of God is received, as, for instance, about Christ as a new and living way (see Heb. x.), the soul that receives it finds its assurance to be in the work itself so presented to it; not in its own feelings, thoughts or experiences about it, but in the work **ITSELF**. For so has God been pleased to settle it. The light shining in brings with it its own testimony. It places me in the sight of God upon His throne in heaven, where He has placed Christ, who bare sin in His own body on the tree, that He might become the new and living way of blessing from God to man, and of approach by man to God.

The God and Father of our Lord Jesus Christ is revealed as the God who has provided Himself a lamb, that His mercy and His compassion might be evident before all—heaven opened upon them.

That the heart of man is so wicked and so deluded, that it cannot, will not, believe such things of God is true; and in this is seen the awfulness of man's condition. It must meet God, and it hates Him, and loves to nourish hard thoughts of Him. But when the light of life does break in, it is its own evidence. Its entrance may not be understood at first; but the light will be found to be evidence of the subject whence it comes, and will be found to be the light of life.

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Thou shalt call His name **JESUS**; for He shall save His people from their sins (Matt. i. 21).

N<sup>o</sup>. XIX.

## MANIFESTATION OF GOD.

See Ex. xxxiii., xxxiv. John i.—x.

“HE that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” And yet, surely, this diligent seeking of God is to be conducted by us in our true character. We are not to seek Him as wise ones, or as righteous ones, as those who are either competent to know Him, or worthy to reach Him, of themselves. Our diligent seeking is to be in such character as, without disguise or doubt, we bear in His presence. The schools may make Him their subject to discuss Him, but that is not the seeking of faith. When faith would seek Him, it is a sinner that is seeking Him—and He is found of such. The revelation is then made; and the soul, in more or less brightness, walks in the light of the Lord.

And this light in which the sinner that has sought Him walks, is *full* light. God must come forth in *all* His goodness, ere a sinner can walk with Him. Partial revelation of Himself will not do for a sinner. It would keep him still at a distance. It must be “all His goodness,” His full glory, “the glory of God in the face of Jesus.” This, but this only, will do for a sinner. And that is the light of *the Lord*. It is the revelation of Himself. And blessed is the thought, that God fully revealed, and a sinner thoroughly convicted, may meet, and do meet, and that for eternity.

The woman of Samaria in John iv. was convicted. But she continued in the light that had convicted her—and thus, her vessel being opened, she was ready to receive what Christ was to her, and had for her. “I that speak

unto thee am He," said Jesus, shortly after—and her heart was filled, and filled for ever.

This may suggest the general character of John's gospel to us.

"The Word" is the characteristic title of the Son in that gospel; because He is the One who declares God, and reveals or manifests the Father.

Accordingly, when returning, in spirit, to the Father, as at the end of His ministry, in chap. xvii., and laying down that ministry as now fulfilled, He says, "I have manifested thy name unto the men which thou gavest me out of the world." And accordingly, also, at the end of His days, on earth, in chap. xviii., He says, when answering the Roman governor, "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

For, the Lord is not a judge, but a witness, in this divine gospel by John; not a judge of man, but a witness of God. And that is by far the higher character. God is His object and subject, as I may say. To declare Him, to manifest the Father, is His business. The law may publish rules of righteousness, making man its object; the prophets may tell of divine counsels, making God's purposes and plans and government their object; but God Himself is Christ's object—to declare Him or to reveal the Father, is the purpose and business of the Son.

And this revelation of God, which is thus the business of the Word made flesh, is, really, the important thing in the moral history of this world. But the thought of man's heart is different. Man makes himself principal; even *religious* man does so. To have his heart regulated, his ways ordered, his character improved and cultivated, and the good estate of the scene in which he has his daily being, maintained and advanced, this is the great end or object, according to the religious thoughts and moral energies of man. As we may see in chap. ix. The disciples say to Jesus, "Master, who did sin, this man or his parents, that he was born blind." They were thinking of law and of retribution, making *man* the principal in the religious speculations of their mind. But the Lord's answer shews us which was principal

with Him. "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him." According to this, the regulation of man, or the ordering of the world in moral retributive power, was not the great thing, but the revelation of God.

Here, however, we are to introduce ourselves to another truth.

In this revelation of God, which the Lord Jesus thus made principal in the moral history of the world, the sinner's salvation is involved. It would not be a manifestation of God, if it did not suit itself to the need of sinners. There are secrets, divine secrets, secrets about the blessed One, which would be kept back in any dispensation, but that of grace to sinners. God would have no sphere for the making of Himself fully known, but in a self-ruined world. So that, while in John's gospel, the Son is "the Word," or the declarer of God, we find Him fulfilling that ministry in the midst of sinners, and none else. He refuses to shine in any glory but that of the light of *life*. He will be a judge in due time, He will be a king in due time, He will shew Himself to the world in the appointed day of power—but all this, in John's gospel, He refuses. He was the light of life. The glory that was in Him was full of grace and truth, a glory suited to sinners, and He would not be a judge or a king, a doer of wonders according to His mother's wish in John ii., nor an exhibitor of Himself to the world, according to His brothers' wish in John vii. He was the light of *life*, and that only. His business was to declare God, to manifest the Father, and that must be, in grace to sinners.

This is simple, and shews itself with self-widening certainty and clearness in John's gospel.

But being this, being the light of life, He is "the light of the world" also. He is the light that lighteth every man that cometh into the world. He passes partition-walls. He is not merely in the midst of the lost sheep of the house of Israel, as in Matthew, but He is for "as many as received Him." He does not, in John, save as to a Syro-phœnician. "Let the children first be



filled;" but at once revealing Himself in fullest, richest grace to a sinner of the Samaritans, He says, "I that speak unto thee am He." And He will abide two days in a village of that people, finding in Sychar of Samaria the home most suited to Him on earth, next to Bethany of Judea. For Bethany or Sychar, Samaritans or Jews, will do equally well for Him who is the light of life, the light of the world, the Saviour of sinners.

But further. If God thus reveal Himself, it is the way of faith to look and to listen. Faith desires, and receives this invitation. "Abraham rejoiced to see my day," says the Lord, "and he saw it and was glad."

In Ex. xxxiii., Moses exhibits the yearnings of a soul after a *full* manifestation of God. The moral ruin of man, that is of Israel, was at that moment under his eye. But before that moment, he had been a witness of the glory of God at the foot of the fiery hill, where the law was delivered. And he had likewise been with the elders of Israel in the presence of the God of Israel, on the hill, after the sending of the national or conditional covenant (chaps. xx. and xxiv.) But he now craved more. Neither of these manifestations of God gave God to him in such a character as suited sinners, or that condition of ruin which now formed the scene before him. The fiery hill presented God as the righteous exacter of righteousness. The hill of the presence of Jehovah, where the Lord of Israel was in His majesty, presented God as in the terms and bonds of a conditional covenant with His people. But such things would not do for Moses now. The breach of the law, the sin of Israel, made other things needful—but such things he blessedly believed were to be found in God, and that neither the foot of the fiery hill, nor the top of the mount itself, had given him *all* that God was. God, he knew, was not yet fully manifested, because the sinner was not yet fully relieved. Blessed this impression on the spirit of Moses was! Therefore, "Shew me thy glory," was now his cry. Man, in his ruins, was before him, and God in His full glory must be before him also.

There was something truly beautiful and excellent in this. Moses apprehended that there must be more in

God than he had yet reached, because as yet the revelation of Him had not suited itself to man as a sinner, in moral ruin. And the Lord answers this yearning of the soul; for "He is a rewarder of them that diligently seek Him." He passes by in his full glory. "All His goodness" passes by; and He satisfies Moses, though Moses still looks on man as ruined, or Israel as a stiff-necked people (see chap. xxxiv. 9). He asks for no further manifestation. God in *full* glory, God in all that He is, was what he needed in behalf of his self-ruined people; and having got that, all that he craved now, was the presence and company of the Blessed One, whom he had now seen and heard.

And, indeed, it is blessed to add, that in *this* manifestation of God, man is hid. The people were all present, at the giving of the law, in chap. xx. The elders were on the mount, in the divine presence, occupying their place there as truly and as really as the God of Israel occupied His place, during the great transaction of chap. xxiv., for Israel was a necessary party to the conditional covenant. But now, in chap. xxxiii., the people are not present, none but Moses, and he is hid, and God alone is manifested and declared; and Moses has but to look and to listen, forth from the cleft rock, where like sovereign grace had assigned him and provided him a place.

Surely, this was a blessed moment in Old Testament times. Moses craved and got, in spirit, what the Son of the bosom, the Word made flesh, who is the light of life, has now brought to us sinners, in our place of guilt and ruin. With this difference, however. Moses sought this manifestation, the Son has brought it unsought. Moses got it as for himself, the Son has given it, that sinners, as sinners, whosoever will, may walk in the light of it.

And happy still to add, that as Moses found this manifestation of God to be enough for him, so do all those in John's gospel, who come to Jesus, find Him enough for them. Their joy and liberty are secured. Andrew and Philip and Nathanael, and the Samaritan, and the convicted sinner, and the blind beggar, one and all, equally and fully prove this.

“O house of Israel, come ye, and let us walk in the light of the Lord.”

The day broke upon Jacob himself at Peniel; and then his path lay over a plain illuminated and gladdened by the face of God. It was a little heaven to him, a brighter, fairer heaven, than when at Bethel he saw the angels ascending and descending on the ladder. The halting of his thigh was not cared for, by reason of the face of God. A man may surely be content to walk lamely, if his path be across Peniel.

And let me add, in John's gospel, ruined man is not so much *exposed* as *taken up*. A full and perfect state of moral ruin is rather assumed than proved; and God comes, in the Son, to act in healing light. This is rather what we get there. We see one sinner after another walking in the light, after this healing manifestation of God has visited him. It is not Andrew and Philip and Nathanael, as they had been in the flesh, but Andrew and Philip and Nathanael, in the life-giving light of Jesus. Flesh is not exposed, so much as renewed man, free and happy, is presented—man freshly called into that knowledge of God which is life eternal, and walking in the light, as man new-made.

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LUKE XV. 8—10.

“Count not (vain thought!) upon a lost piece of silver seeking its owner. And count not diligence and the use of the broom to be enough without a light also. Not only do night and dusty floors make candle-light expedient, but by its means a watchful eye can see the light as it is reflected from *a piece of lost silver*.”

N<sup>o</sup>. XX.

## 1 PETER ii. 24.

THE true force of 1 Peter ii. 24, has been called in question by those who seek not only to make Christ's life vicarious, but His sufferings, during the time of His active service, penal. The thought that all the sufferings of that Blessed One have infinite value, and that they were all for us, every Christian heart would close in with adoringly. There may be obscurity of mind connected with it; but the heart is right. But when intellectual proofs are attempted to be given to sustain unsound doctrine on this point, so as to undermine the true character and value of atonement, and to cast a cloud on divine righteousness, it is desirable, then, to maintain the truth. I do not hesitate to say that those who speak of the appropriation of Christ's living righteousness to us for righteousness, and hold the sufferings of His active service, to have been penal and vicarious, have, in no case, a full, clear, and Scriptural gospel. I am sure many who, from the teaching they have had, hold it, are as far as my own heart could desire from the wish to weaken the truth of atonement and the value of Christ's blood-shedding, without which there is no remission. They have not seen the deep evil lying at the root of a doctrine which speaks of vicarious sufferings, and bearing of sins to which no remission is attached. I am quite ready to believe that the most violent accusers of the doctrine which looks to the sufferings of Christ upon the cross as the alone atonement and propitiation for sin do not wish to enfeeble its value. But we may enquire into the justness of all views which we do not judge to be scriptural, and press too with confidence what we find in scripture. I do not believe in the penal and vicarious character of Christ's sufferings during His active service,



nor do I believe in the appropriation of His legal righteousness to me as failing in legal righteousness myself. I am satisfied that those who hold it have not a full, true, scriptural gospel; by some it is used for the maintenance of what is horribly derogatory to Christ. I have known many valued and beloved saints who hold that Christ, under the law, satisfied by His active fulfilment of it for our daily failure under it. I believe it to be a very serious mistake, though I may value them as His beloved people still. I believe in His obedience to the law — I believe that all His moral perfectness, completed in death, was available to me as that in which He was personally *agreeable* to God, and a lamb without spot and blemish. But these are *not the* appropriation to me of legal righteousness. But I am not now purposing to go over all this ground; I merely maintain the ground on which I stand, and the doctrine which I hold as scriptural, and as of immense importance to the church just now. I would do it meekly, patiently, that souls may be delivered from error and bondage into the liberty of the truth of God, which is the only real power of godliness; but I would do it firmly and constantly. In the attempt to maintain the doctrine of Christ's bearing sins all His life, the translation of the text I refer to has been called in question. I am satisfied that it is perfectly correct. As an element in this question, I would now examine it. The English version is, "Who His own self bare our sins in His own body, on the tree." A simple person would, surely, in reading Peter, refer to His sufferings in death. Thus, in chap. iii., I read: "For Christ hath, also, once suffered for sins, the just for the unjust, that He might bring us unto God, being put to death in the flesh, but quickened by the Spirit." No one denies that Christ suffered, during His life, sufferings which found their perfection in His death, besides the wrath-bearing character of it; for He was obedient unto death, even the death of the cross. But the question is, "Was there sin-bearing during His active service, or was He kept up as the Lamb to bear sin?" It turns on the word "bare" *ανενεγκε*. It is alleged that if it meant "bare," it must be *υπενεγκε* or *εβαστασε* or *ελαβε*. All this is a

mistake. A sacrificial word is, I do not doubt, purposely used, but *αναφέρω* means "to bear, or undergo," probably because sacrificial victims, which were offered up, were supposed to bear sins; at any rate, it does mean "to bear, undergo, sustain." The truth is, determining the meaning of a word by etymology, in a cultivated language, is the most absurd thing possible. It is interesting as philological research, but as determining the *usus loquendi*, it is ridiculous. I might say "hell fire" must mean "covering sins"; for it is the same word as "to heal," used also provincially for *roofing*; for the same reason, hence, that the fire of hell was purgatorial or remissory. It did originally mean a covered place, *hades*, and hence, gradually, everlasting punishment. *Αναφέρω*, does mean to offer in sacrifice; it means "to recreate oneself, to remember, to cough up, to return, to cast the sin on another, to weigh or consider," etc. The question is, does it mean to bear, to undergo the pain and burden of, and, when used sacrificially, can it be separated from the altar of sacrifice. I say it does mean "to bear, undergo the pain and burden of anything"; and when used in connection with sacrifice, cannot be separated from actual *offering up to God*. First, that it means "to bear or undergo." I must turn to the dictionaries for this, and the passages in which it is used. They leave no sort of question. It is only systematising, and not the facts in the Greek language, which can lead any one to deny it. I turn to Stephanus. I find *αναφέρειν, ferre, perferre, pati, ut Christus dicitur, ἀνεργκειν peccata nostra* (1 Pet. ii. 24; Heb. ix. 21). *Cit. e, Thucydides ἀναφέρειν κινδύνους, quod durum sit reddere ferre pericula potiusque verti debeat subire pericula*; better "to undergo," that is, than "to bear"; the general sense of "undergoing the burden and pain of," is evident; and that is our point here. There is a reference in the beginning of the article to Aristides; I suppose, Ælius Aristides, the rhetorician, which I cannot verify. So Pape *auf sich nehmen, ertragen*, "to take on oneself," "to bear," *κινδύνους*, Thucydides. *Φθόνους και διαβολους, πολεμον*, that is, "envy, calumny, war," Polybius and Dionysius of Halicarnassus. He adds, New Testament. Liddel and Scott give "to uphold, to take on one,

Latin *sustinere*; quoting Æschylus (αχθον) and Thucydides. It is thus perfectly certain that the word means "to bear the burden of anything, to undergo." The etymological sense of "to bring up or back" is a mere absurdity here. We have now to examine the scriptural use of it in connection with sacrifice, and in particular the passage in Peter. *Ανενεγκε*, is a sacrificial word. It is used here, if we are to take it as it usually is taken, as referring to Isaiah liii. 12, for *nasa*, נָסָא, which means "to lift up, to bear, to forgive," and here confessedly "to bear." It is alleged—for I have considered diligently what is alleged against it—that it cannot mean "to bear passively with" (λέ) as would be the case with *ανενεγκε επι το*. This is a mistake: Aaron was to bear the names of the children upon (λέ), his heart (Ex. xxviii. 29). So with the judgment, in ver. 30. It is said that Isaiah liii. 4, is translated ελαβε, by divine inspiration, and hence it could not be *ανενεγκε*, in ver. 12. But this proves, if anything (for the word may be translated differently in different places according to the sense, but if it be the Spirit's purpose to make the difference here it proves this,) that he would *not use a sacrificial vicarious word in ver. 4*, but would in ver. 12; that is, that the "bearing," in ver. 4, was not sacrificial, but is in ver. 12; for Heb. ix. 28, that Christ was once offered *εις το πολλων ανενεγκειν αμαρτιας*, are the very words of Is. liii. 12. So that if this is of any value, we have *not an inference* that it cannot be used in one place because it is not in another; and that Peter, if he had quoted it, *would* have used another word for "*nasa*" in ver. 12, because Matthew did in ver. 4 (an argument, when said to be from inspiration, which I decline characterising), but a *direct proof* that inspiration will not use a vicarious sacrificial word as to Christ's living sympathies and sorrows; but that it will, and does, use it when it speaks of bearing sins when offered up to God. And now, leaving argument, which I am glad to do, what is the scriptural use of *αναφερω*, in connection with sins and sacrifices, with or without *επι το*? The following instances will shew: Num. xiv. 34, *και ανοισουσι την πορνειαν υμων*. The use of it in this passage is the more noticeable, because, save in Lev. xx. 19,



the word always used for bearing the consequence of our own, or a father's, sin (and under the old covenant, this is the same thing) is λαμβανω, in the Sept. In Lev. xx. 19, it is φοισουσι. In Exodus xxviii. 29, it is ληψεται τα ανοματα επι το λογιον; and for the same words in ver. 30, it is και οισει τας κρισεις επι του. Indeed, the argument as to λαμβανω, may justly be carried much farther, for λαμβανω is regularly used for bearing the fruit of one's sin, bringing sin on oneself in its consequences. It is not bearing it vicariously, but as a consequence on oneself. The only apparent exceptions that I am aware of, and they are only apparent, are Lev. xvi. 22, the scapegoat; and Ezekiel iv. 4, 5, 6; but the first is ληψεται εις γην αβατον, "He shall carry them into a land not inhabited," and in the case of Ezekiel, it was clearly not (שנן) vicarious, but representative (סבל) and the same as the ordinary case. In a word, αμαρτιαν λαμβανειν, is not used for vicarious bearing, but bearing the consequence of one's own fault, coming under the effect of it oneself, *pœnas luere*. But what is important, is to see the actual use of αναφέρω, when used with sacrifice. Numbers xiv. 34, and Isaiah liii. 11, are plain proofs that it is used for bearing sins penally. But now, as to sacrifice. The reader must bear in mind that the act of having the sin on the victim is not in itself the expiation. That puts the victim in the answering place. For the other, death and the judicial action of God must come in to put it away. It must be slain and offered on the altar. As it is said, "by means of death." Christ had to take our sins on Him, and therefore die; give His life a ransom for many. Every one, therefore, believes He had taken them on Him before He gave up the ghost. The question is, did He take them on Him in order to suffer on the cross, and suffer the penal judgment of them there, as the victim was brought up to the altar, then the sins confessed on His head, and then the victim itself, thus made sin, slain, and burnt? Or was Christ born into this penal state, suffering it before He actually gave Himself up to be offered on the cross? Was He under the penal consequences of sin in the sufferings of His active service, was that penally from God; or in the suf-



ferings of the cup He took to drink upon the cross from God? I believe the latter, that it was after the victim was presented as an offering to the altar—in Christ's case we must say presented Himself as a spotless victim to the cross—that the penal sufferings for sin were on Him, because our sins were on Him, and that it is to this bearing of sins alone that the passage in Peter applies. Christ offered Himself without spot to God. Jehovah laid, then, the iniquity upon Him. He who knew no sin was then made sin. Did the Lord lay the iniquity upon Him before He offered Himself without spot, a proved spotless lamb? One who knew no sin was made sin when He had bowed to His Father's will to drink that cup.

Offering has, in scripture, a double character. It is used for presenting the victim, or indeed any offering, *הביא, הקריב, heevi or hikriv*, “to cause to come nigh”; but *αναφέρω επι το*, is not used for this, though in grammar, I know not why it should not be. It is for hard causes in judgment in Deut. i. 17, *ανοισετε αυτα επ’ εμε*, “You shall bring them to me.” But not for offering that I can find. If the reader take the first chapter of Leviticus, he will find for these words *προσφέρειν* or *προσαγειν*, to bring up. This was the presenting the offering which was to be a victim. But as soon as the victim, or part of it, is spoken of as burnt on the altar (Lev. iii. 5), then it is *ανοιουσιν αυτα επι το θυσιαστηριον*, so in ver. 9, the general idea of offering is *προσποιουσιν*, *hikriv*, and in ver. 11, the burning of it on the altar, *ανοιουσιν επι το*. And this is the regular use of it in Leviticus, and elsewhere, as Exodus xxix. 18, 25; xxx. 20; Lev. ii. 16; iii. 16; iv. 10, 20, 26, 31; vi. 15, 35; vii. 21; viii. 16, 19, 20, 27; ix. 10, 20; xvi. 25; xvii. 6; Num. v. 26; xviii. 17. This last has the same force, but there is not *επι το θυσιαστηριον*. That is *αναφέρω επι το*, is the technical expression for consumption or offering up to God by fire, when on the altar, in contrast with bringing up to the altar. When *επι το* is not used, it has practically the same force when used of offerings—that is, offering to God; but *αναφέρειν επι το* has the proper peculiar force of bearing them as a victim on the altar,

under the consuming fire of God, not of bringing up to it. It answers to *hiktir*, not to *hikriv*. It is impossible that the use of language can be made plainer by the facts of that use. There is another word for which it is used, which confirms this, *הָלָא*, *hala* (Gen. viii. 20; xxii. 2; so Exod. xxiv. 5; Lev. xiv. 19, 20), where the reader will remark, comparing ver. 13, that in both cases of the sin or trespass-offering and the burnt-offering, they are killed before they are offered in this sense of the word. In Christ both went together, He died on the cross; but it is of importance to remark it here, because it shews that *hala* as well as *hiktir* is not bearing the sins up to the altar, but the being offered (in consuming fire) on the altar to God. The word is used in some passages generally as a burnt-offering, an offering made by fire, the sense being assumed to be known; but this shews the strict sense is, the ascending up to God as a sweet savour under the proving and consuming fire — *not* the bringing up sin to the altar. And this is so true, that as these burnt-offerings were of a sweet savour, so no offering not made by fire was a sweet savour. Compare Lev. ii. 9 and 12, determining the use of this word in the most positive way they were to bring it up (*takriv*) as an offering, but they were not to offer it (*yahala*) as a sweet savour, very justly as to the sense translated “burnt” in the English. It was not to be made to ascend as a sweet savour, that is, to be burnt and mount up to God as such. The general use may be seen in Num. xxviii. 2; Deut. xii. 13, 14; xxvii. 6, is a proof that the notion of *ἐπι το*, i.e. *ἐπι*, with an accusative (see below) is not so absolute, but proves that *ἀνοίσει*, in any case, does not mean necessarily bringing up to, for here it is used with the genitive. Judges xiii. 19, again shews distinctly what *ἀναφέρω ἐπι το* means (here *ἐπι την*, because it was a rock), for it is added, “For it came to pass, that when the flame went up,” *behaaloth*, “from off” the altar. The victim was offered on the rock, and in the going up of the flame. That is what *hala* refers to, not the bringing up to the altar. Additional cases will be found in Kings and Chronicles, David’s and Solomon’s offerings; but it is only repeating similar cases,

which confirm, but are not needed, to prove the point. The words for which *αναφέρειν ἐπὶ τὸ θυσιαστηριον* are used, namely, burning, or causing to ascend on, the altar, and the uniform use of them prove distinctly that the force of the word is the bearing under consuming fire on the altar, and not bringing sins up to it. I may quote another proof, strongly confirming the use of this word in 2 Chron. xxix. 27. Verse 24, the victim was killed; ver. 27, Hezekiah commands it to be offered *ανενεγκειν ἐπὶ τὸ θυσιαστηριον*. I add, on this occasion, it is never used for bringing or bearing sins up to the altar. It is used for bringing victims to the house; but this I quote because there it is not *ἐπὶ*. The sins were not yet upon them, they were the spotless victims that were to become sin-bearers, and sweet savours of offerings made by fire, *Αναφέρειν ἐπὶ τὸ θυσιαστηριον* is never used for bringing or bearing sins up to the altar; what it is used for has been fully shewn. But the supposition that *ἐπὶ*, with an accusative, means actively bringing up to and then rest is a mistake. There may be grammatically the idea by implication that that which is *ἐπὶ τὸ* is not always and naturally there; but as a matter of fact, it does mean resting on a place or thing at the time spoken of. Thus Matt. xiii. 2, "All the multitude stood," *ἐπὶ τὸν αἰγιαλον*. So Matt. xiv. 28, "Ye shall sit on twelve thrones," *ἐπὶ δωδεκα θρονους*. Acts x. 17; xi. 11, *επεστησον ἐπὶ τὸν πυλωνα ἐπὶ τὴν οικιαν*. Winer's Grammatik (section 583) may be seen for this use and the use of *ἐπὶ*, with a genitive for *motion*. See a singular example in Lev. iii. 5, the pieces of the peace-offering on the burnt-offering, *ἐπὶ τα*; on the wood, *ἐπὶ τα*; on the fire, *ἐπὶ του*: this may be from the fire being always there belonging to the altar, whereas the wood was brought there: *ουσιν* will be understood then before it. In many cases, I have no doubt that the real cause of the accusative is this; when the preposition of the compound verb implies motion, there will be the accusative, though the whole sense will be *rest*. I do not think you would ever have *εἶναι ἐπὶ τὸ* with *εφιστημι αναφέρω* you will have the accusative; so *εισηγήκε ἐπὶ τὸ*, in contrast with Christ's sitting in a boat on the sea; but Mark, *ἦσαν ἐπὶ γης*. But this is gram-



mar, and I pursue it no farther. It remains only to adduce the cases of *αναφέρειν*, in the sense of bearing or offering. We have first Heb. vii. 27, "who needeth not daily as those high priests to offer up sacrifice; for this he did once when he offered up himself." Now, here it is perfectly certain that it has nothing to do with the victim bearing sins up to the altar, but with what we have seen to be its usual and uniform sense, the *High Priest's* offering it on the altar, where it was a victim — so, also, we have distinct proof that it is no vicarious life, for He did it *once* when He offered up Himself, and it was for sins. When, consequently, it may have a more general meaning of giving Himself up to be a victim, we have the word used for that in Leviticus, *προσφέρω*, Heb. ix. 16. Hence we have in ver. 28, "once offered (*προσενεχθεις*), to bear (*αναφέρειν*) the sins of many." Thus He was *once* offered, and offered to bear sins as thus offered, of which it is said that He had not to offer Himself often, for then He must often have suffered; but now He has appeared once in the consummation of the ages to put away sin by the sacrifice of Himself — that is, His offering, His suffering, was the sacrifice of Himself. His being born was not His sacrifice. He offered Himself, one who was a man, though by the Eternal Spirit, or there could be no offering; that is, He was a man before He offered Himself, His own blessed voluntary act, the perfect act of Christ, though in obedience, and Himself already the spotless lamb. He was thus the man, the spotless one, offered to bear the sins of many. This, there can be no doubt, refers to Isaiah liii. 12.

We have, further, James ii. 21, "When he had offered up Isaac on the altar"; and 1 Peter ii. 5, "Offer up spiritual sacrifices," which give no *proof*, save that the last shews this, that it was the offering up *to God*, which is very important in this way, that it shews it was not the bringing up the sins when laid on the victim's head to the altar. The offering of the victim to God is *προσφέρω*, the consumption on the altar was its offering up as a sacrifice to God, this is *αναφέρω*. The notion of bringing up a living victim to the altar is unknown to scripture; the animal was slain when he had been offered



(προσενεχθεις), slain by whom it might be, and the blood sprinkled on the altar, and the fat, or the whole victim burnt; the altar had to do with death and the judgment of fire, and there was the sacrifice — a living victim bringing up sins to the altar, is a thought *foreign to and contrary to Scripture*, when the victim had been presented, and the hands of the offerer had been laid upon it, it was slain at the door of the tabernacle of the congregation. Death was the way sin was dealt with in the victim (we know Christ's death was on the cross, as well as the full drinking of the cup of wrath) the thought of bringing sins up livingly, as if He offered Himself and His sins, is an impossibility. No; He offered Himself, and bare (ανεσκε) our sins, when offered (προσενεχθεις), as a dying victim. Death was the wages of sin. Thus I return to 1 Peter ii. 24, with the full evidence of scripture and the Greek use of the word. All the scripture order of sacrifice, and the language of scripture, confirming it, that the simple-hearted reader may rest in all confidence in his English translation, "He bare our sins in His own body on the tree." The word "bare" has a sacrificial character; but *that* no Christian reader ever doubted in this passage.

I do not see, I confess, how any scriptural locution could be made more certain. I doubt that any other could have so ample and absolute a proof of its actual meaning; and refutation of the meaning attempted to be put upon it, and the desired change in the authorised version.

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"Who [Christ] did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter ii. 22—24).

## Nº. XXI.

## “THE HOUSE OF GOD.”—“THE BODY OF CHRIST.”—“THE BAPTISM OF THE HOLY GHOST.”

*(Continued from p.67).*

IN essaying to accomplish the task which I had undertaken, of giving, in its main element at least, an historical view of the doctrines progressively held regarding the Church, the assembly of God, I was, I confess, hardly aware of the poverty of the resources to which I should be reduced when once I left scripture. As doctors, I had no great confidence in the fathers; I had consulted them, at any rate, too much for that. But I thought that, on the subject of the Church, I should find not surely what had the truth and depth of scripture, it would have been alike unjust and wrong, but, at any rate, an energy of thought and apprehension, which, if flowing in a channel traced out by human thought, and occupied with an earthly establishment of divine things, would still rise above temporary questions and difficulties, and have an elevation not to be reached by views arising out of them; and, by which the actors of the moment sought to meet them. I judged that a corrupt and human state of things had been clothed, by a discoverable process, with titles and privileges which belonged to a divine creation. My faint recollections of Tertullian<sup>a</sup> and still more of Cyprian,<sup>b</sup> and in general of Church-history, coloured, perhaps, by habit and general opinion, led me to this; and to suppose that there existed at first a mere practical apprehension of the Church, as seen before them; and thereafter a gradual corruption, and<sup>c</sup> larger use of now-collected scripture; a positive, soon an habitual, and, at

<sup>a</sup> Particularly *De Prescriptione*.<sup>b</sup> *De Unitate*.

last, doctrinal application of divine prerogatives to human failure, such as we see in full display in Romanism. But the fathers are petty even in error. There is in general nothing to relieve the poverty of their local and occasional preoccupations; and when divine life had seized, as in St. Augustine, some deep and blessed truths, which could not mingle with corruption, and gave some enlargement of view even as to ecclesiastical subjects, practical corruption was now at such a height that the whole produced a confusion, which has, at least, the moral dignity of not passing over evil, or, still worse, not seeing it so as to maintain a hierarchical system which gives importance to self, or which habit has made respectable.

Still, the fathers will give us their own history, which I will briefly follow, and in it the opinions of active men in their day.

The present system of Romanism must be sought elsewhere. It is simply, as regards our present subject, the use made of general principles met with in these fathers, and forged passages added to their writings, to carry out, by political ability, a scheme which has connected the exclusive appropriation of the claims and privileges of Christianity with the most constant opposition to its truth, its spirit and its practice; and made what claims to be exclusively the Church of God the seat of Satan's power. As to Catholicity, it is well to remember that it is a simple fable. As, when the royalty of Israel became corrupt, the kingdom became divided; so, when the professing Church became entirely corrupt, and the papal pretension became a definite matter of history, God took care that the Church ceased to be Catholic, and the very term Roman Catholic, for any one who knows the use of words, carries falsehood on its face. The pretensions of the papacy revolted the Greek patriarch. What set up Rome destroyed Catholicity. The most ancient churches and the imperial city became an antagonistic body to it. Roman pretensions, the political influence of Rome, were greater; its evil and unscriptural antagonism to, and supremacy over, civil power, which is ordained of God, marked it more distinctly as the seat and throne of

wickedness; but Rome never was Catholic. The act by which it was born, its dawn of supremacy, destroyed for ever Catholicity. The providence of God has not allowed Catholic corruption. At this moment, the majority of professing Christians and most ancient churches are outside the so-called Catholic, that is, universal Church. No such thing exists as a Catholic, *i.e.*, universal Church. The claims of each portion of Christendom to be a Church or assembly of God, must be tried, not by its own pretensions, but by scripture, and then they are easily disposed of, unless corruption and Christianity are identical. But I return to the history of the doctrine. The fathers may be divided into three classes, Apostolic, Grecian, and Western. We may also distinguish the Alexandrian, though they write in Greek; but they hardly enter into the sphere of our enquiry, though one considered such comes under the class Apostolic, Barnabas, who, however, affords us no light on the subject of enquiry. He, with Clement, Ignatius, Polycarp, and Hermas, constitute, what are commonly called, the Apostolic fathers; but, since the publication of the canon of Muratori, Origen's supposition that the latter was the Hermas mentioned by Paul is maintained by none; I shall speak of him, therefore, after Justin. Justin and Irenæus will give us those next succeeding the post-apostolic age. Tertullian, Cyprian, and later, Jerome and St. Augustine, may furnish us the doctrine of the Latins; and Chrysostom, *instar omnium*, the views of the later Eastern churches. Origen and Clement, Alexandrian or philosophical Christianity; Leo and Gregory the Great, Roman views of the matter.

As regards any spiritual or elevated view of the Church of God, as we see it portrayed in the Ephesians, or even the earthly manifestation or development of it in the power of the Holy Ghost, as in 1 Cor., it must not be looked for. The declaration, that salvation is not to be found out of the Church, and that if a man was not in the body, he could not be connected with the Head, and the application of this necessity to a large corrupt hierarchically governed body on earth, in order to condemn all who were not subject to it, and all who



separated from it, through conscience or self-will; this will be found, as schisms flowing from will, or a conscience tormented by the horrible corruption that characterised the Church, took place. But the thought of the presence of the Holy Ghost animating living members, or his unfolding the riches or fulness of blessing, flowing from living union, never crossed their minds.

Of the Apostolic fathers, Barnabas, as I have remarked, furnishes us with no light. His object is to spiritualize Moses. All the ordinances of the law are mere figures. Their taking even circumcision literally was all wrong. Clement does not help us much more. He refers to the Old Testament hierarchy as a *motive* for order in the Christian services; but does not apply the analogy to a Christian hierarchy. Still, we see how already the mind of the Church was sunk below the urgent taking, by contrast, these analogies out of earth, and raising the thoughts of saints up to heaven and heavenly things, which we find in the Hebrews, the object of which is to detach from all earthly Jewish hierarchism, and shew its fulfilment in Christ in heaven, to which the partakers of the heavenly calling belong. This is the more remarkable, as Clement was familiar with the Hebrews, to which he refers, and the present form of it in Greek was by some attributed to him.<sup>c</sup> His epistle, the best of those of the Apostolic fathers, serves to shew the sudden and utter declension from spiritual apprehensions which followed the departure of the apostle of the Gentiles. It helps us thus to understand the state of the Church, though it teaches nothing doctrinally about it. It is an amiable effort to make peace at Corinth, where they had turned off some of their elders. But a heavenly, spiritual and elevating use of Jewish forms is unknown to it. He brings us back to earth where the Hebrews had taken us to heaven, though he refers to Hebrews. I have dwelt thus much on this, because it is the true key to all that follows.

Ignatius next draws our attention; and some important

<sup>c</sup> The epistle called of Clement, is written in the name of the Church of Rome. Yet, afterwards, for three or four centuries, the Roman Church did not receive the epistle to the Hebrews.

elements of history are here afforded us to consider; and, first of all what a proof of the propensity of the orthodox in these early days to commit pious frauds. What a mass of toil has been imposed on sagacious Ushers, very orthodox and much read Pearsons, and keen Daillés, to unravel what is genuine and is not genuine of the martyred bishop. We have universally acknowledged forgeries, longer interpolated editions, shorter stoutly defended ones, and then Syrian MSS. adduced to prove that five more out of the eight, admitted by many to be genuine, are also forgeries, and that the greater part of the three genuine ones has been added by the forging hand. It is a poor foundation to build on. It is curious enough, and is to the credit of his sagacity, that Usher declared the letter to Polycarp, which is admitted to be genuine, to be spurious; the style was so very different from the others then supposed to be genuine. He saw the difference, and that both could not be from the same author; and, assuming the others to be genuine, rejected this. What the Syriac leaves of the others, as far as matter and style of thought goes, does *not* militate against that to Polycarp. For myself, while not pretending to be learned in such matters, I do not doubt, in spite of Hefele and Jacobson, that Cureton has come to the right conclusion. The plea made, that what is found in the Syriac MSS., was an abridgment made for the use of the monks of the convent for pious uses, seems to me without the smallest foundation, as there are three distinct letters, and not the substance of eight or of three either, and nothing monkish in them. They are parts of the three larger, not the substance of three made a pious treatise of. I take, therefore, the Syriac edition as genuine. Their local origin confirms this; but for my present purpose it is not very material. In Ignatius's letters, even in those as I believe not genuine, or in the interpolated portions of the genuine, the Catholic church is not the subject, nor Catholic unity, but local unity in subjection to the bishop,—unity with him. He is to be viewed as God, the presbyters as Christ, the deacons as the college of the apostles. I take the strong expressions of the whole eight in the

form defended by many. The point insisted on is the union of one local flock with one local bishop, and in every thing. He who leaves that is outside every thing. Diocesan episcopacy does not appear in Ignatius; in truth, it was unknown in that age.

In the epistle of Smyrna, on the martyrdom of Polycarp, the holy Catholic (universal) Church in every place is spoken of, the particular church is spoken of as *Παροικια, Παροικουσης* sojourning. The Catholic Church which is in Smyrna (sec. 16). Christ is shepherd of the Catholic (universal) Church in the whole world. Except the fact, that the whole existing Church in the world is one universal one, there is little doctrinal to assist us in this epistle. It is received as genuine; how far it is to be considered free from interpolation must rest upon the general confidence which one has in these remains of antiquity, where the system of pious frauds and fabricated gospels and writings was so abundantly at work. I know of no suspicion cast upon it.

This is all the testimony of the apostolic fathers on the point. Polycarp to the Philippians affords no additional light. He was a connecting link in point of time between those who succeeded the apostle and the third generation of Christian writers.

First of these Justin presents himself, but he affords us little light on the doctrine of the Church; he views it as embracing men in one, in contrast with Judaism. He applies Ps. xlv. to the Church (Dial. with T., 287 b), saying, that the Word of God addresses her as a daughter, as one soul, one synagogue, one assembly. He quotes (Dial. with T., 261 a) Is. liii., according to the seventy, to a similar purpose. That all the apostles would be as one boy, as is to be seen in the body with many members, all one, however, and are called and are one body, and adds, For, also, the people and assembly, many men in number, as being one thing, are called and named with one name. The Exp. Fid. goes farther and quotes Ephes. ii. and 2 Cor. vi. 16, speaking of the temple of Christ. But this is not of Justin. The Church in Justin is the external body or gathering on earth which he sees as one, as he does the apostles. This



is the more striking, as he alludes clearly to 1 Cor., has it in his mind, but does not go further than the fact of one set of people on the earth called Christians.

In *Hermas*, in the treatise called *The Pastor*, we find largely developed views on the subject of the Church. I apprehend it is pretty generally agreed that he was brother to Pius II., A.D. 164. He is, it appears, quoted by Irenæus. His writings were read in many churches, though not exactly as scripture; yet almost quoted as such by some writers, though not of weight on such a point, as Origen, who says he considers him inspired. But the acceptance of *The Pastor* will shew whereabouts the primitive Church was. The modern professing Church speaks of the earlier Christians being a guide to truth, inasmuch as they were nearer the apostolic source, because it believes as little in the need of the Holy Ghost's power, and of his working, as the early Church did, or less. St. Paul had the power of the Spirit of God. He knew by it that after *his decease* grievous wolves would enter, yea, and that within the Church perverse men would arise. The incapacity of the early Church to discern is plain from the reading of these visions etc. of *Hermas*, and the respect in which they were held. I have little doubt that they were well-intentioned, and that there was a personal desire of godliness in the writer's soul. But they are ill-conditioned and unseemly fables, fostering the most disgraceful practices of commencing superstition and asceticism,<sup>d</sup> and teaching doctrine heretical in itself, and unworthy of all the dignity of divine things. But we shall get historically a then accepted view of the Church by their means. Passing over the unseemly introduction, the Church is for him simply a building in the world. It begins by forgiveness, not repentance (Command. iii.). After that repentance is allowed once. The name of the Son of God is

<sup>d</sup> He is forbidden to live as a husband with his wife, but in a figurative way sanctions the system of *Παρεισακτοί*, as devised a piece of infamy and wickedness as ever was called sanctity in the primitive Church, and characteristic of it. I am aware these seem harsh words, but they ought to be used for such things.



necessary, but all depends on conduct afterwards (Sim. ix. 13, 14), yet he allows people to be saved who are rejected from the Church (Vis. iii. 8). But this is contradicted (Sim. ix. 14). He speaks of the Church's becoming one body when purified, and the evil ones cast out. But there are one understanding, one opinion, one faith, and the same charity. The nations have believed and received the seal of the Son of God (baptism), they have all been made partakers of the same understanding and knowledge; and their faith and charity have been the same. And they have carried the spirits of certain virgins of whom he speaks, that is, of different graces, together with his name. After they agreed thus in one mind, there began to be one body of them all; however, some of them polluted themselves, and were cast off from the kind of the righteous, and again returned to their former state and became worse than they were before. Angels build the Church. I do not enter into details of green rods becoming dry, or splitting, or partly dry, getting green again; or, rich men being round stones who must be squared and lose all their riches to be able to be put into the house, and the casting out of stones from the building, when viewed by the Lord, save to remark that the whole is a matter of outward profession, of present moral state, and of this earth, a heavenly body, or a head in heaven, or the Holy Ghost, who unites us to Him and His work, is wholly unknown to him. His doctrine is as follows. The master of a vineyard confides a vineyard to a servant, who is to stake it, and he will thereupon be set free. But he does more, and weeds it. On the master's returning to visit it, he is very content, and takes counsel with his son, and with the angels, how he should reward him, and, as the chosen body into which the holy Spirit which was created first of all served that spirit, nor ever defiled it, it was made heir with the son.

He explains the son to be the Holy Spirit, and the servant to be the Son of God. Yet he explains elsewhere the rock higher than the mountain on which the house (the Church) was built by the angels to be most

ancient, and yet a new door which he had become in time. I apprehend, though not openly stated, that his doctrine as to Christ was the common patristic one of his age, that Christ though Eternal, as the word-mind in God, only became a person (*προφορικός*) when God was about to create the world.

Some have sought to prove him orthodox. Bad as his doctrine is, I hardly feel it needful to prove such poor and unscriptural nonsense unorthodox. What is material to us is to see that the Church is for him a mere outward visible thing, built on the earth, into which men are brought, and often afterwards cast out, becoming worse than before. Christ is a foundation on the earth of this outward thing, He is no living head in heaven. That was wholly lost. It was not unnatural that scriptural spirituality not being there, that wonderful thing, the new thing in the earth produced independently of Jew and Gentile, national difference and all earthly power should occupy and possess the mind. They saw the house, viewed it, in its origin as built of God; but made no difference between the divine principle of its constitution, God's work to establish that, and man's actual work in it (on which the apostle is so distinct),—see only the latter, confound the human with the divine, and, in the case of *Hermas*, attribute it to angels.

*Irenæus* sees the Church, in contrast with heretics, as an external thing in this world. That in which the apostles were set, the Church at Jerusalem, is that from which all Churches draw their origin (iii. 12, 5). The Spirit dwells in it: the communication of Christ is in it (iii. 24, 1). They who do not receive Him, nor are nourished by the Church, they do not receive that brightest fountain flowing from Christ. The Spirit of God and every grace are in the Church; but it is always the external body contrasted with heretics, particularly the *Valentinians*. In one place he speaks of Christ as *caput ecclesiæ*, but only as the Father is *caput Christi*; shewing he has no sense of the union of the body with Him.

In pleading against the heretics, he uses the faith of the sees which the apostles had founded, as a proof of

the truth they had taught; the particular Churches are witnesses in his point of view. It is on this occasion that he gives the list of bishops at Rome.<sup>e</sup>

The fullest statement, perhaps, on the subject of the Church, is in iii. 25, 1, where he says, the Church has with constancy kept the faith it had received; that this office was committed to it, that all recipient members may be vivified (the Latin is excessively obscure: *ad inspirationem plasmationi, ad hoc ut omnia membra vivifiantur*); and that the communication of Christ, that is, the Spirit, was there.<sup>f</sup> He refers then to gifts (1 Cor. xii.); adding, for where the Church is, there is the Spirit of God; where the Spirit of God is, there is the Church; and the Spirit is truth. In the Church are the gifts, apostles, prophets, doctors, and the whole remaining operation of the Spirit, of which none are partakers who do not run to the Church, but deprive themselves of life. He says, the Spirit is as an admirable deposit in a vase,

<sup>e</sup> It may not much interest my readers; but I have not the least doubt that the *potiorem principalitatem* (till Massuet it was read, *potentior*) is *ικανωτερον αρχην*, a more excellent origin, because he attributes the founding of the Church of Rome to two apostles. The use of these words in Irenæus, connected with the context, here puts it, I think, beyond doubt.

<sup>f</sup> We have only a wretched Latin translation: according to this, "there" cannot refer to the Church, it may to the vase (the figure he uses for it) or office. I can only give the general idea, which is pretty plain. The *inspirationem plasmationi* I take to be the breathing into Adam's nostrils the breath of life; so the Church has the Spirit, the communication of Christ, that all the members may have this communication of life. It is, he says previously, the accustomed operation as to the salvation of men, which is in one faith; it may be effectual operation, as some read it. It is added, "Wherefore, those who do not participate in Him (the Spirit, who is truth) are not nourished by the mother's breasts into life, nor receive the bright fountain proceeding from the body of Christ." Here remark: Irenæus, who is occupied with the heretics, states, that heretics are not the Church at all, and hence have not what is found in the Church; she alone nourishes into life. The good father reasons in an evident circle. The Church is where the Spirit is, and where the Spirit is is the Church; but there is the honest, earnest consciousness of faith. They are not the Church, for they have not the faith; *ergo*, they have not the Spirit. But the faith was proved by the Church's traditions too.



always youthful, and making youthful the vase in which it is; and then goes on to speak of the life-giving office committed to it. But all this shews entire confusion on the subject which occupies us. The Spirit is in a vase, of which it maintains the youth; that is intelligible, if true; but he adds, that the recipient members may be vivified. Are they, then, members before they are vivified? And if he mean the maintenance of life, something gives it previously, not the Church, and the argument against the heretic fails. The fact is, the members have life, not the Church; but this would not do for his argument. The dwelling in a vase is all well, because the vase has not life, and his speaking of its making it youthful is a delusion. That the presence of the Spirit preserves it from decay, is a question of which the affirmative cannot be assumed, save through the confusion of the living body and the dwelling-place. In man, the breath of life is the life of the whole body and of all the members; and the Spirit may, in a vague way, be so looked at as corporately animating the whole body, when viewed as such in union with Christ; but, then, it is not that it may give them life, as the heretics cannot, because then they the so-called members are looked at as dead, *i.e.* as no part of the body. Hence the figure is changed, and even so is faulty; they are not nourished as by the mother's breast unto life. Where did they get it to be nourished? and is the Church a thing apart from the members who compose it? "Where the Spirit is, the Church is," is not strictly true; for He is in individuals; but for Irenæus's purpose it may be so taken; and where the Church is, the Spirit is. But the Church, as the body, does not communicate life; it has it speaking in figure; for, in truth, life is in individuals. Further, the dwelling-place and the body being confounded together, *no thought of the Head is in Irenæus's mind*; but the indwelling of the Spirit in the house is life. Indeed, the body, save by comparison with man's creation, is not spoken of; but the external thing taken to have the power of life in it, in virtue of the Spirit's dwelling there, in contrast with heretics. There is the conscious blessing of living faith; but by confusion of all scriptural



thought of life, house, and body, or rather the neglect of this last, the ground is laid for the worst pretensions of Romish apostasy.

That the Holy Ghost keeps young the vessel in which it dwells, is never thought of in Scripture; indeed, the contrary is taught. That it maintains eternal life in the saints, members of the body in union with Christ, is quite true. But we see that the Church in contrast at first with heathens, and now with heretics, *i.e.* the earthly corporation, is absorbing, in the mind of doctors, the privileges of the body, while the scriptural idea of the body and union with the Head are lost; and as the external thing was already corrupt, and soon became more so, the way was laid for appropriating the privileges to the extreme of corruption. But, as I have said of all, Irenæus does not get beyond a reference to present circumstances and difficulties; uses what doctrine he has as to the Church to meet them; and does not enter into it for its own fulness and blessing. Hence the thought of the Head is lost. That must have brought truer thoughts and ideas; but when the thought of the Head was lost, the Church had no longer the definite idea attached to it of the body of Christ. The prerogatives and privileges belonged, then, infallibly to the corrupt external thing, and especially for him who had faith in the grant of them; and that Irenæus, I do not doubt a moment, had. But let the reader note, that the heavenly Head of a living body does not in any way enter into the thoughts of Irenæus; nor our being in Him, and He in us. Could the Pope, for example, be that? Even in speaking of Adam, he makes Adam the Church; and the breath breathed into him is what animates. No Eve is here, no Adam to represent Christ. All these truths are lost. There is only the Holy Ghost in the external thing, and that supposed to communicate life—as to which indeed, also, all is confusion.

Clement of Alexandria treats little of such subjects: he only tells us, as respecting temples built with hands, that the Church is the congregation of the elect.<sup>g</sup> But

<sup>g</sup> It has been suggested by Montague, that it should be *εκκλη-  
των*, "called out," but?

the elect, with him, means nothing here. In a passage in the *Stromata* (vii. p. 885), where he is describing the Gnostic, or Christian according to knowledge, he says, he does not indulge his flesh. The rest are like the flesh of the holy body; for the Church is allegorically the body of Christ—a spiritual and holy choir, of which those who are called only by name, but do not live according to knowledge (*εκ λογου*), are the flesh; but this spiritual body, which is the holy Church, ought not to consist with fornication . . . . but fornication against the Church is living like Gentiles in the Church. We see thus the corruption come in, and how theoretical mysticism gets out of it.

In replying to heretics p. 899, he says, that the most ancient and true Church is the one, the others recent and adulterers from it; that God approves what is only the true catholic Church, founded on the two Testaments, or rather the one in divers times, in which God by His will gathers by one Lord those who are already ordained to it (*τεταγμενους*), whom God has predestinated, having known that they would be righteous before the foundation of the world. Before, his conscience was working; here, he is theorising against heretics.

The baptised are washed, illuminated, perfect, etc.; and so stated in a passage which shews, as do his writings, very little respect for, or knowledge of, the person of Christ: to say the truth, if converted at all, philosophy had far more influence over him than Christianity. In poor, wild, persecuted, but sincere Origen, we see confusion and unbridled imagination indeed; but, in spite of all, marks of genuine living faith. But Origen furnishes us with little which throws direct light on the progress of Church opinion, though he may have largely influenced it. He studied Scripture, and was not occupied in the government of the Church; indeed, his own diocesan would not ordain him, but drove him away. In interpreting Scripture, he gives on these points pretty much the contents of the text itself as it is, only the spouse in the Canticles is the Church; the tabernacle represents everything in detail; the ark is the Church; Noah was in the highest story—that is, Jesus, the true rest—at

the top; ill-conditioned Christians, like the unclean beasts, at the bottom.

His spiritualisations are elaborate; and, with the simplicity, have the foolishness of a child. He was a great stickler for free-will. On the other hand, in replying to Celsus, to prove the union of the Word with man, he takes up the Church as Christ's body—He animating and giving motion to what was otherwise lifeless and inert, and each member only moving as set in movement by Him, as the life and soul of it as a whole. He calls it, also, the bride and the body of Christ. He applies even the temple of His body, in John, to the Church; but here he states, that it will be one when it is brought to perfection in resurrection; till then, it is like the scattered dry bones in Ezekiel, comparatively dry, scattered in persecutions. Here, also, he calls it the body; and, after Peter, the house built of living stones; and then goes on to apply the numbers of overseers, builders, etc., of Solomon's temple, and dates connected with it, to mystical senses. In a word, we find a large consideration of Scripture by one well versed in it, and hence far more divine thoughts flowing from it; but with this an unbridled imagination, and very little founding in, or even acquaintance with, fundamental truth.

These two last, with Barnabas of an earlier date, are the Alexandrian or intellectual school. We may now turn to more practical Latins, occupied with things—business, not ideas.

Tertullian and Cyprian first present themselves, and bring us back to the history of the dogma. The first, however, helps us but little as to the notion of the Church. All, as I have said, are occupied with their particular difficulties and the evils of the day. He gives no view of the Church. He once says, it is the house of God. But his great and incessantly repeated topic is the churches, not the Church; though he once says, they are one Church. He dwells on the succession from the apostles, or apostolic men, securing the truth, asserting they are one in doctrine (he speaks of conferences in Greece maintaining this). When he speaks of passages in Ephesians which relate to the Church, it is only



against Marcion; and uses them to shew the Creator was the supreme God, and that flesh was not despised. Some judge this treatise was after he left the body called the Catholic Church in that day; as was probably another remarkable statement of his, that the authority of the Church alone had made the distinction between laymen and ordained persons; that all Christians are priests; and wherever two or three are gathered, even laymen, there is a Church—they can celebrate the Lord's supper, and baptise. In sum, his teaching is the value of apostolic Churches, as securing sound doctrine: it was merely a Roman legal reasoning against heretics.

Cyprian insists much on the unity of the Church; but it is in opposition to the schism of Novatus and Novatian. Hitherto, unity had been assailed by heretics, and the defenders of catholicity had carefully denied their being of the Church, as they had not the faith which could be proved to be that of the apostles. A new thing now arose in the professing Church. Its corruption was so great (as, indeed, Cyprian himself testifies), that rigid discipline was insisted upon; and in default of it, as they judged it was called for, persons admitted to be orthodox separated from it, and the authority of the bishop was called in question. Hence Cyprian's idea of unity is simply local unity *with* the bishops; and of *all* bishops as being together one bishop, one episcopacy, he quotes the promise to Peter (Matt. xvi. 18). Bishops have all like honour and power; yet Christ begins from one, that the Church may be shewn to be one. The episcopate is one, of which a part is held by individuals as a part of the whole. The Church, also, is one, which grows out into a multitude. He compares it to light and the sun, to a tree and boughs; if one of them be broken off, it is lost or dies. Such is the Church of the Lord exclusively. Her light, her branches, extend far; but there is unity of light and of body. There is one Head, one origin, one body, one mother (*De Unitate Ecclesiæ*, 106, seqq.). We are born of her, nourished by her milk, animated by her spirit; the spouse of Christ cannot be corrupted, she is incorrupt and chaste. He cannot have the rewards of Christ, who leaves the Church of Christ; he is a stranger,



profane, an enemy. He cannot have God for his Father, who has not the Church for his mother. There is a great deal more to the same effect. He compares it to Noah's ark, to Christ's vest, Rahab's house, the house where the paschal lamb was eaten. God makes men of one mind in a house. In God's house, the Church of Christ, men live in unanimity (see *Epistle to the Lapsed*, xxxiii. 66). He again refers to Peter; thence, through the course of times and successions, the ordination of bishops and the principle of the Church has had its regular course; so that the Church should be founded on bishops (Ep. xlix. 93, 95). Cornelius, bishop of Rome, says, in the correspondence, there is one bishop in the Church; the Catholic Church is shown to be one, and cannot be split and divided. The tares are in the Church; we are not to leave, but to seek to be wheat; and he quotes 2 Tim. ii. 20, vessels to dishonour, but says nothing of purging ourselves from them. The Lord alone, he says, can break the earthen ones. (On the confessor's return, Cyprian, Ep. liv. 99, 100). They cannot be with Christ, who are not with his spouse and in the Church, referring to Eph. v. 31. Still all refers to Novatus, who had separated because of loose discipline, as he judged, with the lapsed (96).

As the one Church is divided by Christ in the whole world into many members, so one episcopate is spread abroad by the concordant number of many bishops. 112 refers to the exhortation in Eph. iv. The tares, he says, the apostles were not allowed of the Lord to discover; *they* pretend to separate (2 Tim. ii. 20). They pretend to despise and throw away these wooden and earthen vessels, whereas it is only in the day of the Lord they will be burnt or broken with a rod of iron (168). The Church does not withdraw from Christ; and for Cyprian, the Church is the people united to the priest, and the flock adhering to its pastor, even if the multitude go away—when, says he, thou oughtest to know that the bishop is in the Church, and the Church in the bishop; and if any are not with the bishop, they are not with the Church; since the Church, which is catholic, is one, not split nor divided, but connected and joined by the

glue of priests mutually adhering to one another. All this, it will be seen, is directed against Novatus at home, and Felicissimus who headed a party against him, and Novatian at Rome. He says, the Church cannot be corrupted; yet he declares, that, morally, bishops and all, it was thoroughly heathenish and worldly; so that the persecution of Decius was only a most gentle dealing of God with it: it cannot be corrupted, but it was full of tares and vessels to dishonour.

I have the rather gone into Cyprian's statements, because he is known as a great writer on the unity of the Church; and his system, for the short time of his own activity, characterised the Church at large pretty sensibly; but it died with the energy which created it. He added the idea of a united diocesan episcopacy forming a single episcopate in many members, to Ignatius's idea of the unity of the flock to a local president. Though he uses the Scriptures, the idea they give of living members united to a Head in heaven, does not seem to cross his mind as a truth in itself. But he attaches the importance and claims of that of which the apostle speaks, to a body which, he admits, is full of the tares of Satan's sowing, and of vessels to dishonour. But it is to be left so; that is, we have now in view outward unity (that is, really, for the clerical authority of priests who stick together like glue), the attaching the credit of Christ's spouse and body to a vast mass of admitted corruption and evil. Augustine will give us another phase. Yet his views of personal religion and election involve him in the greatest contradiction and difficulty. They are, however, important; for if Cyprian has formed hierarchical views short of Romanism, Augustine has in a great measure been the source of reformed doctrines, save in the point of justification by faith, on which, certainly, the Reformation was somewhat clearer. But his difficulties, if they were not to be wept over for the sake of the Church, would really amuse, from the way he is perplexed. Like all the rest, though searching Scripture for himself as a godly man, he is occupied in his reasonings with the circumstances of the moment. In his case, it was the Donatists. A quarrel having arisen

in Africa, as to the episcopacy of Donatus' predecessor, a very large party indeed was formed, with a very considerable part of the episcopacy. It was alleged, that Cecilianus was ordained by one who had been unfaithful in Diocletian's persecution, having given up the sacred books—a traditor. They chose Majorinus, to whom succeeded Donatus. The others complained of a fanatical love of martyrdom. The Donatists appealed to Constantine; and, after two appeals from the first sentence, they were condemned and violently persecuted, which they returned by violence and, as is alleged, by assassination; so bright is the history of the primitive Church! But another circumstance must be mentioned here. Cyprian and most of the Eastern bishops had re-baptised those baptised by heretics. Rome, and those under its influence had opposed this. Cyprian and the East, however, held good; but, in the course of time, the Roman opinion prevailed in the West, and it was orthodox to receive heretical baptism. In the East, it was generally rejected for a long while after this. I refer to this, because it was a great source of Augustine's perplexity: he received the Western view. But then he had to acknowledge, that by Donatist baptism those who were not in the catholic Church received forgiveness of sins and the Holy Ghost. This, of course, was a terrible difficulty. I will now give his statements, in which the conflict of his views will easily appear. They gave formal rise to the thought of an invisible Church. He is very fond of insisting on one text, and citing it repeatedly everywhere; thus Eph. v., as to the unity of the body and Head, spouse and Husband.

Because, therefore, a whole Christ is his head and body; therefore, in all the psalms let us so hear the words of the head, that we may hear the words of the body (Ps. lvii. 754, C. D.) Hence, all nations in the Church are like the Day of Pentecost. It is always with him *unus homo caput et corpus*, one man, head and body (Ps. xviii. 122, C.) Hence, when statements in the Psalms do not suit Christ, as God, or even as man, he says, I dare to say Christ speaks, but Christ speaks because Christ is in the members of Christ (Ps. xxx. 211, A.



He says (vol. ix. Ed. Ben. 587, B), no one ever arrived to salvation itself and eternal life, unless he who has the head, Christ; but no one can have the head, Christ, save he who is in His body, which is the Church. Then he does not reject the Donatists for all their *deeds*; that would be straw; but not hurt the wheat, if they held the Church fast. Nor does he accept the Church for any good, or opinions of men. What is done right in the Catholic [Church] is, therefore, to be approved, because it is done in the Catholic [Church]. We acknowledge, he says, the Church, as the head, in the holy canonical Scriptures. He insists on searching the Scriptures. They speak of a universal Church. This cannot be the Donatists of Africa. He then seeks to justify persecution, when rightly used. But here, as I have intimated, he was greatly puzzled, because it had been decided that the baptism of heretics was valid. Hence, his adversaries alleged that the baptism of Donatists was accepted, and that, consequently, he must admit that they conferred the forgiveness of sins and the Holy Ghost, as was believed to be the case in baptism, and that their admission into the Church of those baptized by them was owned; that is, the Donatists were the Church too. He replies, many who are publicly outside are better than many, and good Catholics. But God also knows his predestinate ones—knows what they will be. But we, who judge from present things, say, His dove does not own them, and the Lord will say, I never knew you, depart from me ye workers of iniquity. I answer, he says again, Do the avaricious or other wicked persons forgive sins? if you regard the sacrament, yes; if himself, no. We own what is of Christ, but it does not profit; but when the evil is corrected, then it will. One baptized in heresy does not become the temple of God, nor is a baptized avaricious man the temple of God either, unless they leave the evil. (This puts one in mind of the assembly's catechism). Still, he says (ix. 168 B.C.) they are generated to God, but by that which they (the Donatists) have in common with the Catholic Church; separated from the bond of charity and peace, but found in one baptism. And not only they who are in open



separation do not belong to her, but those who are mixed up with her unity are separated by a very bad life. He takes the case of Simon Magus, and says, he who has no charity (*cui defuit*) is born in vain, and, perhaps, it were expedient for him not to have been born (!) He is greatly puzzled, also, by "Receive ye the Holy Ghost," and that, as he quotes it, then follows "baptize all nations in the name," etc.; "and whose sins ye remit," etc. He answers by saying, "He who hates his brother abides in death," but schismatics do. And what is being re-born in baptism but being renewed from one's old state, but he whose old sins are not put away is not so; and if not re-born has not put on Christ; and if he has not put on Christ, he is not to be considered baptized in Christ. But it was replied, as many as have been baptized in Christ have put on Christ. He acknowledged one baptized in Christ has put on Christ. It was then naturally alleged that he owned their baptism; therefore, that they were regenerate; therefore, their sins put away. He answers them only by Simon Magus; forgiven, yet having no part or lot in the matter. Then (271, B.C. and foll.), in the ineffable prescience of God, many who seem outside are within, and many who seem within are outside. Of all those, he says, who, as I may so say, are intrinsically and secretly within consists that garden enclosed, the fountain sealed, etc.; but he supposes them by heretics or others baptized into the ark (218, B). The water of the Church is faithful, saving, and holy to those using it well, but out of the Church no man can. *It* cannot be corrupted; so the Church is incorrupt, chaste, pure, and therefore avaricious men, etc., do not belong to it, of whom Cyprian himself testifies, there are not only without but within (466, A). If thou groaning seest such crowds (of wicked) around your altars, what shall we say? that they are anointed with holy oil, and as the apostle clearly establishes with clear truth, they will not possess the kingdom of God. Discern, therefore, the holy visible sacrament, which can be in good and evil; for those, for reward; for these, for judgment; from the invisible unction of charity, which

belongs only to the good. But the true Church (578, A) is not covered or hidden, nor cannot be (466, B); hence, Donatists are it not. The Lord has compared the Church to a net. The bad fishes are not seen under the waves by the fishers, but on the floor, judgment, are manifested evil ones. So the separation of the fishes was only when the net was drawn out. Thus, before the fan is applied they are mixed in the Church (48, C.) The 7000 did not separate from Israel.

According to Augustine, the Old Testament saints belong to the Church (vi. 454, 455, 480, C.; v. 25, C.D.)

The confusion and contradiction are evident; and the conflict of a mind, who having learnt what true holiness was, and the electing grace of God, had an outward system to maintain, and made the outward corrupt thing the incorruptible body of Christ, though groaning at seeing crowds of wicked around its altars. Jerome is much more vague; he holds Old Testament saints for members of the Church (Com. on Epis. to Gal. iv. 1, vii. (i.) 446); applies the tares to the Church—and the ark of Noah as receiving all sorts; so 2 Tim. Gold, silver, wooden and earthen vessels in Church he uses against the Luciferians, a strict sect against Arians, more strict than the public Catholic body (ii. 195). The day of judgment will settle it. Yet none are saved out of the Church. The Church is universal, and cannot be the Luciferians. He complains bitterly of its state. He applies Jer. xxiii. 11, 12, to the Church; assuming it to be Christ's house (iv. 999). He takes Christ, our Head, only as a common Lord; so, when he says Christ is the Head, it is Abraham, Phineas, etc., are spoken of.

Chrysostom affords us little; he was a preacher, eloquent, a practical man, resisting public evil with earnestness, and died in banishment, deposed from his see. The Church is Christ's body (Hom. xxx. on 1 Cor.), and this is clearly developed. According to him, baptized by the Spirit refers to baptism, and so drinking into one Spirit to the Lord's table. The former he refers to regeneration, and by one Spirit into one body. One by which, and one into which, he says; but he was much

more occupied with the actual state of the Church; he complains they have only signs or symbols of what they had at first, as two or three speaking.

But during all this doctrinal discussion, another system had been forming itself. The emperor who first professed Christianity had transferred the seat of empire to Byzantium, from him called Constantinople. This had a double effect. It left the Roman prelate in a position of far greater political consequence, which became still greater when the barbarian inroads made the imperial power evanescent in Italy, though where it remained, in Ravenna and even Milan, there was independence of Rome, with which, through Turin, historians seek to connect the Vaudois. At any rate, it was for centuries independent. The other effect was the making the see of Constantinople, which had not been even metropolitan, and was not of apostolic foundation, of such public importance, that it sought to rival Rome—as the city was called *Nova Roma*. For the reader must understand, that the boasted primitive Church was a sea of raging politics, avarice, and ambition; the general councils, assemblies of bishops, called by the emperor to quiet the violent and seditious disputes of ecclesiastical and doctrinal parties, which disturbed and tore up the empire. Strange to say, councils held when the Church was at liberty from the secular power are not held to be general. In much later years the popes held them. At first, the emperors alone called them; indeed, in the council of Nice, the emperor, who had had some experience of ecclesiastics in Donatist matters, managed it all; the holy fathers brought their written complaints, or libels, against their episcopal brethren, and put them into his hands; he took them, exhorted them to peace, and burnt them all; approved, we are told, those that were right; flattered them all, rather grossly indeed; exhorted them, and, bringing all but a few to agree, settled the contest, and then banished the few refractory ones. In this council, the place of Rome is very obscure; she was represented by two presbyters, perhaps by a bishop, Hosius. It is also alleged the pope was absent from old age, I suspect rather from policy; at any rate, as we



find in the letters of Leo on the council of Chalcedon it was made a precedent of, but it is not to be doubted she would have had the precedence of rank (alas the word!) had she been there. It is, indeed, for this point that I have introduced the matter. Alexandria, Antioch, Rome were, till the seat of empire was transferred to Byzantium, then subordinate to the metropolitan at Heraclea, the three great ecclesiastical centres as the chief cities: Antioch, the ancient capital of the great Syrian monarchy; Alexandria, of the Egyptian, or Ptolemies, and the most famous seat of learning and commerce in existence: Antioch withal, alleged to be founded by Peter, and to have been his see; and Alexandria, too, through his disciple Mark. Rome still more being the metropolis of the world, and, as alleged, founded by the two apostles Peter and Paul. I am not making myself answerable for all this tradition, which, in many points, is extremely doubtful, but it had full influence at the time we are speaking of. As long as the emperors were heathen, the influence of these sees was increasing from various causes; but still the independence of the bishops maintained to a very great degree, particularly in Asia Minor and Africa, where Ephesus (afterwards made metropolitan) and Carthage held respectively a large share of influence. In the matter of rebaptizing heretics, these two provinces maintained, in the third century, their entire independence of Rome, and Cyprian used very strong language indeed. But Alexandria swayed practically over Egypt and Lybia; and Antioch over Asia, till Jerusalem became, in subsequent times, a patriarchate; Cisalpine and Transalpine Gaul, I may add, and the British Christians were also free from Rome's metropolitan sway, which extended over the suburbicarian provinces, now the estates of the Church, the kingdom of the Two Sicilies, and Sardinia. But there was no great see in all the West to counter-balance Rome; and it gradually extended its influence over Gaul and Spain and Illyricum (which remained, however, a contested sphere till much later times), by appointing some leading bishopric or metropolitan in Gaul, not the regular local metropolitan, as its legate.



By this, and some cleverly interpreted and extended canons of a packed Sardican council,<sup>h</sup> appended to the canons of the Council of Nice, and *a forged addition to the sixth of Nice itself*, the influences of princes, and an unceasing practical use of good opportunities, until the West came under its influence. The almost total destruction of the British Churches (which had been founded from the East as their way of keeping Easter proved) by the Saxons, and the conversion of these latter by persons sent from Rome, brought England under its rule, though the Northern Church, which had meanwhile extended itself to middle England, only submitted to Rome after the controversy of Whitby, between Wilfrid and Colman, about 654. It was only at the Council of Trent, and with the strenuous resistance of the Spanish prelates, that the bishops were declared to derive their authority from the pope. The supremacy of a general council over him was decreed and acted on in the 15th century at Constance.

I have just run through the history of the western or Latin hierarchical prelacy, to complete it. I return to the general history of patriarchs. The profession of Christianity by the emperor, and establishment of the capital at Constantinople, raised up, as we have seen, a rival to Rome. But the Greeks disputed about words; the Romans pursued unceasingly their end—the establishment of hierarchical supremacy; advancing a claim which no one knew, using opportunities to act in it, which others afforded them; and then making the ancient claim the proof of an ancient right.<sup>i</sup> Another circumstance favoured this. Constantinople sought to

<sup>h</sup> This was a very small provincial council of adherents of Rome, the remains of a larger assembly. Rome published these canons as part of those of Nice. They gave a kind of appellate jurisdiction to Rome. But the Council of Chalcedon would not insert them in the received canons of the Universal Church; and the African bishops, under Augustine's influence, reprov'd and forbade these appeals. The pope's legate pleaded the canons of Nice; they did not admit it, had authorized copies sent for and refuted it as false, and maintained their protestation.

<sup>i</sup> See note at the end of article.

extend, and extended its influence over the eastern empire, by arbitrating in disputes between bishops and between metropolitans. In the council of Constantinople, Rome, as old Rome, was allowed the first rank ; but Constantinople, as new Rome, the second. At that of Chalcedon, Constantinople was given the same rank, *ισα πρεσβεια*, as being the emperor's city. But this pressure of Constantinople on Antioch and Alexandria, threw these rather into the arms of Rome. Leo speaks of the three sees of Peter in a remarkable manner ; and in the endless theological disputes of the East, the quiet and steady good sense of the Roman West, made Rome a continual arbiter as to doctrine. This, as in the case of Leo, a really able man, and, I am disposed to think, with right intentions, but, as a true Roman—always seeking political influence—gave them a decisive weight in all these questions. In Leo's person, it took somewhat the form, in his letter to Flavian, of dogmatical authority. Still Constantinople and Rome contended for influence ; and one had it in the West, because there was no emperor ; the other in the East, because there was. But evil bore its fruits in judgment. Constantinople, in the person of John the Faster, put forth the claim of *œcumenical* bishop, on charges brought against the patriarch of Antioch, which were tried at Constantinople. Pope Pelagius annulled all the proceedings on this account ; but John used it again when he acknowledged the accession of Gregory. Gregory denounced him as a forerunner of anti-Christ, and then took the well-known papal title of servant of the servants of God. Though Rome, he would have it believed, on the authority of the council of Chalcedon, had a title to be called universal Pope, he refrained through humility. But it did not end here. Gregory pursued his efforts to hinder the pretensions of Constantinople, and renounced communion with it. Maurice, the emperor, who resisted the influence of Rome, was murdered with all his family, and his murderer congratulated by Gregory in the most fulsome way. Photius, the new emperor, in return for this, made a decree, that as Constantinople had claimed to be head of all the churches, Rome should be primate

of all the holy churches. This recalls somewhat to mind the disputes, on a smaller scale, between York and Canterbury; which resulted in York being primate of England, and Canterbury, primate of all England. In Ireland the same question arose between Dublin and Armagh; the point being, whether Dublin could have the cross (which preceded the archbishop) carried upright within the jurisdiction of the see of Armagh! Dublin is now primate of Ireland, and Armagh of all Ireland. And this is Christianity! To pursue the sad history. In the eighth century, the territory called now the Estates of the Church, or the greater part of them, were given to Rome by Charlemagne, though he reserved his imperial rights; *and the Pope became a temporal prince*. At the same time, however, the Grecian or Eastern emperor took away southern Italy, Sicily (the kingdom of the two Sicilies), and Illyricum; depriving the see of Rome of vast estates it held in the former. Hence, of course, bitter animosity. In the ninth century the emperor, refusing to restore the Estates and authority, the Pope took up the cause of Ignatius, patriarch of Constantinople, whom the emperor had deposed, and they excommunicated each other. The emperor was murdered; and his murderer and successor recalled Ignatius. Meanwhile, the Pope and the patriarch contended for supremacy over the newly-converted Bulgarians, and then Rome was accused of heresy. Photius, patriarch of Constantinople, was restored on Ignatius's death; the Pope agreeing, if Bulgaria was subjected to him, which was agreed to and not executed. A legate was sent from Rome to Constantinople, cast into prison, and then, becoming Pope, said Photius was properly judged and degraded before. In the 11th century, Cerularius, of Constantinople, charged the Pope with various heresies. Leo IX., excommunicated all the Greek churches. The emperor, who needed his influence in Italy, sought to heal the controversy, and Papal legates were sent to Constantinople; the Greeks would not submit. The legates excommunicated the Patriarch and his adherents; and the patriarch excommunicated the legates and theirs.



And thus, the final schism of West and East took place. In this century it was that the Popes, who, after the gradual increase of their power, had become infamous in their conduct, so that the Romans had deposed them, and the Emperor of Germany named new ones—and then there had been two fighting for the place—enforced, in the person of Gregory VII., called Hildebrand, universal celibacy on the clergy. It had been long nominally required; but the great body of them being, in fact, married, were now forced to put away their wives: and though Gregory died an exile from Rome, he succeeded in depriving the emperors of the right of confirming the election of the Pope, and established the celibacy of the clergy. Another very important change commenced in this century was the election of the Pope by the cardinals, instead of the whole clergy, nobles, and people. The confirmation by the emperor was, however, reserved, and of the people; that of the emperor was set aside by Gregory VII., indeed, by Alexander II., in whose time, however, there was an Anti-pope. Gregory was chosen by acclamation, and confirmed by the emperor, and then began his work of setting the papacy above all human powers. He claimed from all kings their holding their crowns from him. William the Conqueror, and others, refused; some were glad to act on it—as Naples, Croatia, and, strange to say, Russia.

I am now arrived at the full establishment of the Papal system resisting the imperial right to the investiture of bishops into their sees. The history of the independent Scottish Church is full of interest; it was the great evangeliser of Germany and Switzerland. But Boniface, the apostle of Germany, having put himself under the Pope, and become Archbishop of Mayence, it all fell under Papal influence; or by the vast estates attached to the sees, gave occasion to the question of investiture, as they were real principalities, and held as such.

The Greek church was shorn of its glory by the inroads of the Saracens, before whom Antioch and Alexandria became extinct as to influence; and the taking of Constantinople by the Turks, in the fifteenth



century, seemed to close its importance too. But such was not altogether the will of Divine Providence : for the conversion of Russia to Christianity having taken place in connexion with the Grecian patriarch, in the tenth century, by the baptism, first of the grand duchess, and then of the grand duke, which was followed by that of the nation ; the influence of Russia is now used in favour of the Greek church. They were first under the Patriarchate of Constantinople. In the sixteenth century, the Archbishop of Moscow became first a dependent, and then an independent patriarch ; and in the reign of Peter the Great, in the beginning of the eighteenth century, the Czar made himself the head of the Church, as in England ; and the patriarch and synod became subordinate to his power. The late Russian war had for its earliest pretext the rights of Greeks or Latins to the so-called holy places in Palestine.

Such is what is called Christianity and the Church ; my object is not to pursue it as a history, or go farther into detail. The Reformation, in the great and precious mercy of God, brought the Bible forth from obscurity, announced justification by faith, delivering many countries from the yoke of the Papacy ; but it left, in all the national churches, the germ of the system, in baptismal regeneration, from which, most indisputably, it was not delivered ; and a clerical exclusive right to ministry, denying the sovereignty and work of the Holy Ghost, as still carried on in regeneration and gift ; and though many, very many, have freed themselves from the first error, and we see a wonderful energy now at work for deliverance from the second ; that energy works to the breaking up of the system. The new wine cannot be put into the old bottles. I have only to speak briefly of the results of this rapid survey.

What I have given is practically the history of the great house ; and, at the close, in its worst and most appalling forms, surely not of the body of Christ ; yet this, in its very worst form, the Papacy, it pretended to be, and that exclusively. Such was the result of confounding the building of God upon earth, placed under the responsibility of man (1 Cor. iii.), with the body,

composed of living members, united to Christ. We have seen, that the urging of unity by the various fathers was always interested, and bore only on their own position; first Ignatius, unity of a local assembly with its bishop, episcopal thought went no further then. Then, as the inroad of heresies took place, the same apostolical doctrine, held by all, was proved by the uniform doctrine of the apostolic sees; and, as the truth proved the Spirit and the Church, the heretics could not be it, for they had not the truth. The order of this argument is to be noted, however; for it is entirely anti-Roman Catholic; they prove the truth by the Church; while the Irenæus and Tertullian school, the Church by the possession of the truth. The truth they find from Scripture, or the continuous doctrine of the apostolic sees as a fact. This is not a fact now; for Rome has changed or added in important points, as the addition of *filioque* in the doctrine of procession; and changes of prayers for the dead, to prayers to the dead; the addition of purgatory; and in many others. Alexandria and Antioch are Monophysites; that is, hold only one nature in Christ.

But to return. At this time, if the Church was referred to, it only was to hold their ground against heresy. In the next struggle, it was only to hold it against schism, and maintain common episcopal rights against schismatic Novatians on the one side, and arrogant Popes of Rome on the other. This was the Cyprian school. Augustine's was partly the same, against the Donatists; but the personal sense of Divine truth in him made all confusion, and led to the invention of an invisible Church known to God. After this, it was merely a struggle for the destruction of the oligarchical power of the body of bishops, first by patriarchal power; and then between Rome and Constantinople for pre-eminence; the result being, as I have noticed elsewhere, the making a Roman Catholic Church a falsehood, in fact, as it is in *sense*. For the setting up of the Pope as supreme over the churches (and that by imperial power), which Constantinople had been attempting to be, occasioned an entire breach; and the Church, as an outward

body, ceased to be catholic everywhere when Rome attempted to make it Roman Catholic. It was split into two great camps, the Roman and the Greek; the Roman, indeed, the larger; but, after all, dependent on the rulers of the West, as the Greek on the rulers of the East; and now, unable to boast of any superiority of numbers even; for the Protestant secession has made the numbers of professing Christians, outside the Roman pale, greater than those within it. Rome has one thing exclusively—the apostate pretension to power; setting aside the one headship of Christ, and opposing and falsifying His word; but that is all.

But our concern is with doctrine; and here mark another thing. The blessed unfolding of the truth of the Church was thought of by none. Some used the idea, attributing its privileges to the outward body—the house (yet thereby denying them; for wicked members of Christ is nonsense); and quoted some scriptural passages as to it, but merely as a means of confounding their adversaries. None, that I am aware, ever laid hold on its blessings to unfold them; they walked by sight; that which had been founded on earth was before their eyes. It was, indeed, the important thing; the great fact of God's sovereign intervention in the world; what belonged to Him in the earth, His husbandry, His building: but, as they did not distinguish the body from the house, this latter only, which was the visible thing, was before their eyes. The consequence was, first, the allowance of the possibility of evil in the body of Christ, which bound men to the continued walking with evil; practically sanctioning it, or forcing them to break with the body: and next, the attributing the title of divine and spiritual power to the evil itself; all under the claim, that the Church was the body of Christ; that if you were not member, you could not have the head. Salvation was there alone. This was true; but it is not true that they are that body, or that Christ has dead members. Further, baptism was held to be, as the introduction into Christ's assembly, which it is; that by which we become members of Christ, and children of God. So the Romanist; so the orthodox Protestant; so,



in general, even the Baptist. But baptism has nothing to do with the unity of, and admission into, the body; even in figure. It goes, even in figure, no further than death and resurrection; the individual passage into new life, and death to Adam existence. But the unity of the body depends on the exaltation of the Head into heaven; who, when exalted, and not till then (as He himself said, "if I go not away, the Comforter will not come"), sent down the Holy Ghost, and by one spirit we are all baptized into one body. As Peter declares to his hearers in the Acts: "He, being exalted by the right hand of God, and having received of the Father, the promise of the Holy Ghost, has shed forth this which ye now see and hear." This was the baptism of the Spirit as we see (Acts i. 5); and it is thus, by one Spirit, we are all baptized into one body. In this body there are members in which the energy of the Spirit displays itself in various gifts (1 Cor. xiv. 11—14). The Spirit does not dwell in the body, but in the house; "builded together for a habitation of God through the Spirit." The stones are not as such members of Him who dwells in the building. This was all confounded by the fathers.

The result is, the claims of Popery and the confusion of Protestants, as to baptismal regeneration and membership of Christ, with which baptism has nothing to do.

We have noticed another terrible result—the allowance of evil, connected with Christ. The Church is the ark; no salvation out of it. The unclean beasts are at the bottom story; Christ, like Noah, at the top: this is the Origen and Clement doctrine. In a great house, there are vessels to dishonour, wooden and earthen; but, with a rare confusion of thought and Scripture doctrine, Christ will burn or break them when He comes: this is Cyprian. The tares are mixed with the wheat in the Church: this is Jerome and Protestantism. Till, at last, the corruption was so great, that, as Augustine expresses it, they were groaning at seeing crowds of wicked persons surround the Church's altar: there they are to leave them. The resource of His Spirit, is the predes-



tinating prescience of God, and an invisible Church; many better outside the church, than those in; but God will settle it. They are invisibly united in the bond of charity; while those outwardly within, have no real bond; such is often now the resource of high Calvinism, acquiescing in the establishment; acquiescing in evil, because God will have it all right. Conscience makes men schismatic in form when corruption and evil characterise what is called the body of Christ; and separation from the general mass of Christianity endangers the soul's stability, and its faith in any unity; and often produces, by not seeing the house, an opposition to it, which exposes to wild doctrine and heretical associations.

Such is, alas! the history of the Church, and the process of dogmatical creed, as to it, under the exercises which the state of things produced in connection with the current theory. If the outward assembly was, in fact, the body of Christ, separation from it was schism; and, as far as man's act went—ruin; but true union of the members with the head was really not known. If the outward assembly was nothing, then the whole corporate responsibility was destroyed; and the judgment of the evil servant had no place. There was no corporate responsibility of Christendom, in virtue of the Holy Ghost, having been given to the assembly on the earth. No spiritual conscience could recognise the corruption as the true body of Christ. Some would reform, some separate; and the very idea of the Church in unity, was either lost on the one side, or made perfectly compatible with the grossest corruption, and Satan's power, on the other; and what was so corrupt, called His body, and the claim of Divine authority attached to the administration of that corruption. The notion of an invisible body was invented to conciliate spiritual conscience with such a state of things. Scripture foretells failure; yea, recounts it; and foretells its becoming yet worse; it tells of corruption and perilous times; it tells, finally, of apostasy. But it never speaks of a corrupt body of Christ. It does not deny a corrupt general state of things, which it compares to a great house, and enjoins a man's purifying

himself from the vessels of dishonour, and walking with those who call upon the Lord out of a pure heart. It tells of a building of God in His purposes; and, in fact, at the commencement, and at the close; but it speaks with equal clearness of man's responsible building. The existing confusion is no difficulty for one who has Scripture in his hand and heart; who owns its authority. The word of God makes all clear—the body united to its heavenly Head in sure and richest blessing—the corruption clearly described and judged; and, in the mixture which is to be expected in a great house, the path for uprightness, and obedience, and purity of walk, clear and distinct. The house, as it should be, well ordered; the pillar and ground of the truth (1 Tim. iii.): when it is filled with vessels to dishonour, as the great house, the distinct command of separation from evil and from them (2 Tim. ii). And the reader will remark, that it is in this last epistle, when the house is thus spoken of, that the Word of God, the Scriptures, are insisted on as the sure and effectual refuge of the soul in the perilous times of corrupted Christendom.

I add, as a sad but useful appendix, some facts as to the boasted primitive Church. First, as to doctrine. The statements which I have given from Hermas, whose book was read in many churches—quoted by Irenæus, and believed by Origen to be inspired—is the plainest possible proof of the gross ignorance of the primitive Church, and utter incompetency to judge of doctrine.

But, further; the doctrine of the Ante-Nicene fathers is anything but satisfactory as to the divinity of Christ. Justin peremptorily denies that the one supreme God the Creator, can appear as a man in this world; and the doctrine of Christ's not being distinct, as a person, till creation was about to take place, though not without an exception, no one acquainted with them can deny to be general, as expressed by *ενδιαθετος* and *προφορικος*. From their desire to meet the heathen's ideas, and the influence of Platonic philosophy, their teaching on the *λογος*, or *word*, and what is expressed by the word Trinity is extremely loose and objectionable, to say the least. But if loose and unsound on so fundamental a

point—on that which is the very truth itself, and foundation of all truth—the person of the Lord Jesus Christ, on what can we trust them? The final judgment is treated by one as a means of purifying the imperfect. And Augustine speaks of the Lord's Supper as thanksgiving for the good; propitiation for the bad; and, though it cannot help the wicked dead, a comfort to the living (*i.e.* by deceiving them). Elsewhere he says, it may allay their pains in hell. As to the grace of God, it was hardly known amongst them.

The reader will remember, I am not speaking of souls and their personal faith, but of doctors. None are more untrustworthy on every fundamental subject, than the mass of primitive fathers.

Now, as to practice, Cyprian, in his treatise "*De Lapsis*," gives the following account of Christian morals, about two hundred years after Christ, while the empire was yet heathen. He says, "that they were treated mercifully in the persecution; so that it was an investigation or trial of them (*exploratio*), not a persecution; and that they must not be blind to the causes. Whereupon he then describes the state of the Church.—Individuals were applying themselves to increase their patrimony; and forgetful what believers either had done under the Apostles—or ought always to do—they were bent, with an insatiable ardour of avarice, on increasing their fortunes. No devout religion in priests; no uncorrupted fidelity in ministers (deacons); no compassion in works; no order in morals. The beard plucked away<sup>k</sup> among men; the face painted among women; the eyes adulterated, after God had made them (*post Dei manus*); the hair coloured with falsehood; cunning frauds to deceive the hearts of the simple; a deceitful will in circumventing brethren. The bonds of matrimony joined with unbelievers; the members of Christ prostituted to heathens. Not only rash swearing, but, besides even perjury, despising those set over them with proud haughtiness; speaking evil with poisoned lip; mutual

<sup>k</sup> I say plucked away, because in Ad. Quir. iii. 84 (*Testimonio-rum*); he gives it as *vellendam*, which in the text in Lev. xix. 27, is *corrumpantur*, as here.



discord with pertinacious hatred. Many bishops, whom it behoves to be an exhortation and an example to others—their Divine commission despised—become commissioners of secular affairs ; and leaving their sees and deserting the people, wandering through other provinces, hunt the fairs and markets, trafficking for gain. No help to hungry brethren in the church ; the desire to have money largely ; seizing on estates by insidious frauds ; augmenting interest by multiplied usury.

Such is the picture of Christian morals afforded by a bishop who had lived in the midst of them.

I may next give Augustine's account of saints' festivals, after the emperors were Christians. He had resisted, in a very godly and courageous way, the people coming and getting drunk in the church ; having preached against it, and only few being present. There were many murmurs in the mass of people against it. Their fathers, they said, were very good Christians, and they did it ; and why should it be put a stop to now. He pressed Christian precepts on them : and adds,—however, lest those, who, before our time, either allowed, or did not dare prohibit, the manifest crimes of an ignorant multitude, should seem to be subjected to some reproach on our part, I laid before them by what necessity those things seemed to have arisen in the church ; namely, after so many and so vehement persecutions, when peace having arrived, lest crowds of heathens, desiring to come under the Christian name, might be hindered by this, that they were accustomed to spend festive days with their idols, in abundant feasting and drunkenness, nor could easily withhold themselves from their most pernicious and very ancient indulgences ; it seemed right to our ancestors, for the time, to wait on this part of infirmity, and that other festive days, instead of those they left, should be celebrated in honour of the holy martyrs, at least, not with the same sacrilege, although with like luxury. And, then, shews how they hope, by connecting them with Christ, to wean them off by precepts ; that what was granted them that they might be Christians, when they were Christians, they might reject. (*Aug. Lit. ad Alipium*, xxix. Ed. *Ben.*)



It is hard to say whether the fact, or Augustine's excuse for it, is the worst. It was, however, the real motive. As we in England may justly say; as directions were given by Pope Gregory to act on that principle in converting the Saxons. See, for example (Lib. ix.; Epist. 71), his recommendation to Mellitus on going to Britain.

Nor was this way of settling saints' days, local merely. Christmas was fixed at the Saturnalia—a word passed into a technical one for unbridled license—because they could not bridle it, and would Christianize (?) their feasting<sup>1</sup>. The day of purification was substituted for the Lupercalia, which had this character; and so on.

The following is Eusebius's account of the state of the Church, which had brought on the persecutions which preceded his time:—Rulers raging against rulers, and people in tumultuous conflict with people; lastly, when unutterable hypocrisy, and dissimulation had gone on to the highest pitch. Then divine judgment began, he says, measuredly, as it delights to do, and first with trial among soldiers; but when they went on then to act like Atheists, and added one wickedness to another; when our most esteemed pastors, despising the bond of piety, burned in contentions one with another, increasing only in strife, and threats, jealousy, enmity, and hatred, one against another. Then, he says, according to the saying of Jeremiah; the full tide of trial broke in. Such was the primitive Church of the third century (Euseb. viii. 1).

Jerome will tell us if they had improved when the empire became Christian. Here is his account of the clergy. Valentinian had passed a law forbidding the clergy getting inheritances by watching the death-beds of persons who had property. Here is Jerome's account of the state of things. Jerome says, he does not complain of the law, but of its being necessary. It shows, in truth, as all such laws do, a general public state of things. "The caution of the law is provident and

<sup>1</sup> Nobody knows what time of the year Christ was born; there is some small probability, from the fact of the mention of the course of Abia, that it was in autumn; the Greek church celebrate it on the Epiphany.

severe; yet even so, avarice is not restrained. We mock at laws by means of trusts, and as if emperors' decrees were greater than Christ's; we fear the laws and despise the Gospels. It is the shame of all priests to study their own wealth. Born in a poor house, and in a rustic cottage, I, who could scarce content the loud cry of my belly with millet and coarse bread, now am nice about fine flour and honey. I know the kinds and names of fishes. I am knowing as to on what shore a shell-fish is gathered. I discern provinces by the savour of birds, etc. I hear, moreover, of the base service of some to old men and old women without children."

He then describes, in language too disagreeable to translate, the disgusting servile attentions of the clergy at the bed-side of the sick, and continues: "They tremble at the entrance of the physician, and with faltering lips enquire if they are better; and if the old person is somewhat more vigorous, they are in danger, and, while feigning joy, the avaricious mind is tortured within; for they fear lest they should lose their pains, and compare the vigorous old person to the years of Methuselah" (*Ep. lii. ad Nepotianum*).

Augustine, at the same epoch, complains, that in his day, if any one would live godly, he was mocked, not by heathen simply, but by professing Christians. He complains, that the devil had sent so many hypocrites in monks' habits on every side, going round the provinces, sent nowhere, fixed nowhere, standing nowhere, sitting nowhere; others hawking members of martyrs, if they are of martyrs; others, etc.—all exact either the expense of a gainful need, or the price of a pretended sanctity, (*De Opere Monachorum*).

These extracts will give an idea of the state of what is called the primitive Church. Greater research and examination would only increase the evidence; and, as to doctrines, in a way calculated to distress every sober and godly mind. This does not prove there was no hidden religion, no true faith; but that the authority of what we possess of the primitive Church is worse than nothing as to doctrine, and its general practice in both clergy and laity a disgrace to the name of Christ. What I have

given will give its traits. It is all I seek here, that the consciences of my readers may know what the primitive Church was, and not be under any delusion through the speciously-sounding title. There was no time when there was so little orthodoxy, as before the Council of Nice, I speak of the fathers and doctors, unless in the universal Arianism of the reign of Constans and some other emperors. For the Catholic Church, pope and all, veered round with the emperor like a weathercock. Athanasius died condemned by the Council of Tyre; Arius in the communion of the universal Church, only he perished the night before he took his place—his foes say by the judgment of God, his friends by poison.

I add a short note referred to in the body of the paper, as to the epoch of the dogma of Papal supremacy. The first I find, in the midst of much vague deference and admission of rank, who formally makes the Pope the one and sole centre of unity, is Optatus of Milevi. In his second book<sup>m</sup> (not having his works, I quote from the *Centuriatores Magdeburgici*) he says, “The episcopal chair was first conferred on Peter in the city of Rome, in which he sat as head of all the apostles; whence, also, he was called Cephas, in whom alone the unity of the chair should be kept by all, nor the apostles lay claim each to one for himself (*singulas sibi quisque*); so that he should be a schismatic and a sinner, who should establish another in opposition to the one single chair.” But this is said in opposition to the schism of the Donatists. When the African synods, in Augustine’s time, had condemned the Pelagians, they sent their decrees as usual to the bishop of Rome. Innocent I. tells them, they had manifested a proper sense of the submission due to the apostolic see, whence all episcopal power flowed, and must ever flow, as from one single fountain-head, to fertilise the whole world by its manifold streamlets. He had, he said, of his own authority condemned these heresies, and severed their authors from the Church.

<sup>m</sup> I do not quote the seventh, though the subject is referred to, as its authenticity is more than questionable, though it is undoubtedly very ancient.



However, the following Pope, Zosimus, approved the statements of Pelagius, as sent to him from Palestine, and condemned all the previous proceedings against Pelagius. But, under Augustine's influence, a Council of Carthage, A.D. 418, condemned and anathematised Pelagius, and decreed, that if any one shall presume to appeal beyond sea (*i.e.* to Rome), let none among you receive him into communion. They sent to the emperor who condemned and banished him from Rome, and then Zosimus condemned, too, what he had approved; and, the Africans being content, Zosimus claims Peter's universal jurisdiction as before, and all goes on smooth. Augustine, in his treatise on the Gospel of John, expressly declares that Christ was the rock on which the Church was built—on the rock which Peter had confessed. Elsewhere, if I remember, in his *Retractations*, he says, people may take it otherwise if they prefer it.

Leo, an able man, connects the two thoughts with much cleverness of manner. I quote them, as they will give an idea of the way Roman pretensions were put forward in his age:—

“For the solidity of that faith which is praised in the prince of the apostles is perpetual; and as what Peter believed of Christ ever remains, so what Christ instituted in Peter ever remains.” He then quotes Matt. xvi. 16 in full. He continues: “The disposition of the truth, therefore, remains; and the blessed Peter, persevering in the received strength of the rock, has not deserted the undertaken helm of the Church. For he is in such sort placed before the others, that, while he is called the ‘rock’ (*petra*), while he is pronounced to be the foundation, while he is made doorkeeper of the kingdom of the heavens, while he is set up as arbiter of what is to be bound and loosed, what is defined by his judgments being to remain in the heavens, we might know, by the very mysteries of his titles, what *his* association with Christ is, who now transacts more fully and powerfully the things which were committed to him, and executes every part of the duties and cares in Him and with Him by whom he has been glorified. If, therefore, anything is rightly done and rightly discerned by us, if anything



is obtained from the mercy of God by daily supplications, it is of the works and merits of him in whose see his power lives and his authority is pre-eminent. For, beloved, that confession which inspired the apostolic heart by God the Father, rose above all the uncertainties of human opinions, and received the firmness of a rock, which may be shaken by no impulses obtained thus. For, in the universal Church, Peter daily says, 'Thou art the Christ, the Son of the living God.' This faith conquers devils," etc. (Ser. iii). Again, on the assumption of Peter (Ser. iv.): "All are kings by the sign of the cross, all consecrated priests by the unction of the Holy Spirit," etc. "But Peter was chosen," etc., "that, although in the people of God there are many priests and many pastors, yet Peter should, as by proper title belonging to himself (*proprie*), rule them all whom Christ also rules as prime and chief (*principaliter*), a great and wonderful community (*consortium*) of His power, beloved, has the divine esteem (*dignatio*) bestowed on this man; and if it has willed that anything should be common to other chiefs with him, it never gave but through him, whatever it did not deny to others;" then quotes Matt. xvi. again, interpreting thus: "As I am the inviolable rock, I the corner-stone who make both one, I the foundation besides which none can lay any other, yet thou also art a rock (*petra*), become identified with my virtue (*i.e.* power and strength, as we say virtue of a medicine or herb), that what things are proper to me in power, should be common to you by participation with me." See also Ser. lxii. (xi. *de Pass. Dom.*) Again (Epist. x. *ad Episcopos per provinciam Viennensem constitutos*): "But the Lord willed that the mystery of this function should so belong to the office of all the apostles, as placed by Him first and chief (*principaliter*) in the blessed Peter, head of all the apostles, and as being His will that from him, as from a kind of head, His gifts should flow into the body, that whoever dared to get away from the solidity of Peter, should understand that he was deprived of any portion in the divine mystery; for He (Christ) was pleased that he, taken into the community (*consortium*) of [His] indivi-

dual unity, should be called that which He was saying, 'Thou art Peter,' etc. — "that the building of the eternal temple by a wonderful gift of the grace of God should stand in the solidity of Peter, strengthening His Church by this firmness, that neither human rashness might reach it, nor the gates of hell prevail against it."

Here I close my note. The place given to Peter speaks for itself to every Christian. As to doctrinal claim, it would be needless to pursue the Papacy any further. With its political influence I have here nothing to do: I have sufficiently given its history already.

A most interesting but difficult subject of research in connection with this sketch would be—How far the workings of divine light and conscience were connected with some of the heretical movements of different ages, even though the craft of Satan may have marred and corrupted the movement of these unguarded souls. And this interest would apply to various sects, so-called, which arose from the sixth century onward, at least as much as to earlier heretical bodies. But the facts are very difficult to estimate, and even to ascertain, and the greatest part of the testimony to be sifted as coming from enemies. Take, for example, as obvious instances. Tertullian and the Paulicians.

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#### EXTRACT.

"And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii. 10—15).

## Nº. XXII.

WHAT IS OUR POSITION AS CHRISTIANS?  
AND WHAT OUGHT TO BE OUR PRAYER  
IN RELATION TO THE HOLY GHOST?

It is of the utmost moment to all the people of God to ascertain \* \* \* whether the Holy Ghost has returned to heaven since Pentecost, and has to be sent again on every fresh occasion of blessing, or whether He remained, and still remains on earth with us, since that great event. And such is the important subject now under our consideration.

More than eighteen hundred years ago, a small company of the disciples of Jesus were accustomed to meet in an upper chamber for prayer and supplication, in expectation of the outpouring of the Holy Ghost, according to the promise of their blessed Master, to be shortly accomplished (Acts i). They were feeble and fearful (John xx. 19, 20), and quite unenlightened as to the purposes and counsels of God respecting the calling of the Gentiles and the Church, having still, for the most part, Jewish views and feelings (Acts i. 6), with prejudices, which nothing but the action and direct authority of the Spirit of God afterwards sufficed to overcome (Acts x. 45—47, xi. 15—18). Besides this they had no power to preach or declare the Word of God, and were specially directed by the Lord Himself to wait until this was conferred on them, by the baptism of the Holy Ghost (Acts i. 4, 5, 8); nor could they, until that event took place, be formed into one body, the Church (1 Cor. xii. 13), and its order, organisation, and privileges, were unknown to them.

This state of things continued until the descent of the Holy Ghost, on the day of Pentecost, which is thus described:—"When the day of Pentecost was fully come, they were all with one accord in one place. And

suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them" (Acts ii). Thus was fulfilled the promise of Christ, "I will pray the Father, and He shall give another Comforter, that He may abide with you for ever (John xiv. 16.)

The terms of this promise were that the Comforter should *come* to abide with them, in accordance with which we see, on the day of Pentecost, not only the "cloven tongues as of fire," resting upon each individual, emblematical of the gifts and powers which the Holy Ghost conferred, but His own personal presence in their midst, indicated by the sound as of a rushing mighty wind, which, coming from heaven, "*filled all the house where they were sitting.*" Thus was the advent and presence of this Divine and Almighty Agent announced to them all, in an unmistakeable way. Thus they knew that though the Son had returned to heaven, another Divine person of the blessed Trinity had descended to earth to remain with them, according to the promise of Christ, for ever.

His presence changed the aspect of everything. Courage and confidence succeeded to fear; weakness was exchanged for power; and boldness in public testimony for Christ for what had before been only in private; and they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance. Besides which, the Church is now first spoken of as an existent body that could be added to (v. 47), the unity and love which characterised its members becoming conspicuous to all (44—46) whilst those who were enrolled, exhibited the living agency of the divine Spirit of truth in continuing stedfast in the Apostles' doctrine and fellowship, and breaking of bread, and prayers; four all-important things, which shew distinct and instructed organisation and spiritual power.

We have, in addition, the conversions which took place under the ministry of the Word by the Apostle Peter, on one day three thousand being brought in



(Acts ii. 41), and on another two thousand, after the healing of the impotent man (Acts iv. 4). But these conversions were not the out-pouring of the Spirit which had been previously exhibited in the apparent form as of a rushing mighty wind, and of tongues of fire which rested on the believers; but they were the blessed effects of the Holy Spirit's presence, making itself felt, subsequently, upon the hearts of sinners.<sup>a</sup> These things ought not to be confused; the former was the coming or descent of the Holy Ghost, the latter is only one result of it, though a very blessed one. He comes to the disciples to dwell among them, and shew His power. He acts when present in the Church, on the world *outside*, and that by means of a testimony given by the lips of the apostles who were filled with the Holy Ghost.

In Acts iv. a scene presents itself of great importance in our present inquiry. An attempt is made by the leading authorities of the Jewish nation, to put a stop to this work of God, by threatening the apostles, and commanding them not to speak any more in the name of Jesus. This leads to prayer—prayer to God to carry on His work, to convert, and save, and bless, in the very way which Christians now desire to see it effected. It seems like the first great prayer-meeting of which we have any account, after the descent of the Holy Ghost, though held without any previous concert. But for what do they ask? not that the Holy Ghost may come,

<sup>a</sup> Hence the Apostle Peter says, before any conversions had taken place, when addressing the multitudes who had come together, attracted by the report of the gift of tongues,—“Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He *hath shed forth* this which ye now see and hear.” This clearly shows that the apostle applied the outpouring of the Holy Ghost, not to the conversions that followed, but to what had now been received and enjoyed for the first time by those who had long been believers in Jesus. For he speaks of the shedding forth (the same word in the original as outpouring), as having been already accomplished, and as being manifest by the effects which they had been drawn together to witness; and it is in this sense that the word outpouring is always used in Scripture—that is, the abundant bestowment of the Holy Ghost, after the ascent of Christ, on those who were *previously* Jewish or Gentile converts.

or be sent, for they know Him to be there with them; but that boldness may be given them to speak the Word of God in face of all opposition, and that the name of Jesus may be magnified by the display of its power among men. The answer came at once. "*And when they had prayed*, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness."

The presence of that divine Comforter who had come at Pentecost, and filled all the house where they were sitting is now sensibly felt by the *house being shaken* where they were assembled, and they are all *filled with the Holy Ghost*, and speak the Word with boldness. With great power the apostles give testimony of the resurrection of the Lord Jesus, great grace rests on all, with unity of heart and mind, and self-renunciation for the good of others who were in need, whilst believers are added to the Lord, *multitudes, both of men and women* (v. 14) and those who bring their lie into *the presence of God the Holy Ghost*, *to whom* Peter declared the lie to have been told, are struck down by divine judgment. From this we may gather what our prayer should be, whether for ourselves, or for sinners around us.

If the Holy Ghost had returned to heaven, then should we indeed have to pray that He may be sent again, and that He should come down to us again; but to what a condition of weakness and desolation would the Church then be reduced! How could she then bear testimony to the world? How uphold the name of Christ, or the truth of God on earth? Without a Comforter, a divine person to sustain the people of God in the world, they would be indeed as the Lord said He would *not* leave His disciples, orphans or comfortless. But it is not so; our position is not that of the disciples when they were waiting for the Holy Ghost to come, with all the feebleness as we have seen that resulted from His not having yet been given (chap. i.) but rather that which is represented in chap. iv., and we may well take this prayer for our guidance at the present moment, and ask for the same things. That we may be filled with the

Spirit, and speak the word of God with boldness, that grace may rest on us, that love may abound as then, and that the name of Jesus may be magnified in His being made known to many hearts that have never tasted His grace.

Blessed be God, the Holy Ghost is not gone back to heaven, that he needs be asked to come again; He dwells still in the Church, and in the heart of every believer.

That this is so, is evident from the promise of our blessed Lord, that as the result of His intercession that other Comforter should be given, who should “abide with them *for ever*.” These words, “*for ever*,” distinctly set aside every notion that would imply the Holy Ghost’s ever leaving us. As long as the Church remains on earth, the Holy Ghost, the Comforter, is her companion and support and guide. He is given to lead her into all truth, and to take of the things of Christ, and shew them to her, and so to glorify Christ in the hearts of those that are His.

But besides this, in John xvi. His action on the world—the subject we are now speaking of—is thus set before us in the words of our Lord, “If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not in me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the Prince of this world is judged.” Here the coming of the Comforter is said to be the result of Jesus going on high, and He is said to be sent, not to the world, but to the disciples. “If I go not away, the Comforter will not come *unto you*; but if I depart I will send Him *unto you*.” But when He was come, and dwelling with the people of God, He would reprove the world of its condition in the sight of God—of sin in the rejection of Christ—of righteousness in Jesus alone who had left it and gone to the Father—and of its ultimate judgment.

Is not this what has been going on ever since Pentecost? Has it not been in consequence of the presence of



the Spirit of truth here that this divine and gracious operation has been carried on, and souls have been converted and brought to believe on Christ as their righteousness before God? It was His presence here in the Church, our Lord tells us, that was to accomplish this, and the conversion of souls which has continued, and been going on more or less ever since, is therefore owing to the continuance of that blessed presence on the earth, and His consequent acting on the souls of men.

How, then, it may be asked, are the times of revival that have occurred at different periods in the history of the Church to be accounted for?

To this the reply may be readily given from the passages we have referred to, that not only the existence of the Church itself, but all blessing that has come to the Church since Pentecost—all its guidance through the difficulties and dangers of the world, and its support against the power of Satan—all spiritual ministry (1 Cor. xii. 7, 8, 11) for the edification of the saints—all the spread of the gospel, and the maintenance of the truth of God on earth—all the testimony borne to the efficacy of the blood of Christ or the power of His name before God (John xv. 20)—all the revivals that have ever occurred—all the conversions which have taken place, whether few or many, whether suddenly or more gradually—all is due to the great fact of the presence of the Holy Ghost here on earth. Just as a reservoir in a town supplies all its different parts with water, so needful for the support of natural life, so does the Spirit of God here present maintain all the functions of spiritual life in the people of God, and afford an abundant and ever present supply for their necessities, and the wants of sinners, where there is dependance and the prayer of faith to draw it out.

Surely it ought to encourage us to know that we have this divine and blessed Person here with us as an abiding source of strength and consolation. He cannot fail in His care for the Church, and He has but to put forth His power, and the work is done. And it may well stimulate our souls to look to God, that as He has done so much for us in giving us this divine and almighty Comforter, so His power may be displayed for our blessing and the awakening of sinners.



All this, however, could not take place, as we know from John vii. 37—39, until Jesus was glorified. “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given; because that Jesus was not yet glorified).”

From this we learn that the Holy Spirit coming to dwell in individual believers, and be the source of their joy in the truth, and power in witnessing for Jesus, is the result of Christ having taken His place at the right hand of God, after having glorified God by His death in the putting away of sin (John xiii. 31, 32—xvii. 4). The Spirit comes to be in the souls of believers the witness and seal of the efficacy of that blessed work which Jesus accomplished on the cross—His presence in each believer proves that sin has been blotted out by the blood of Christ—that it is now gone from us because it is gone from Him who for our sakes took it on Himself, and that we are now as clear of it in the sight of God as He is (Rom. iv. 25.—viii. 34.—Col. ii. 10). He could not have been raised again if it had not been completely and entirely put away; and His taking His place on the throne of God, is the triumphant clearance of every believer from every charge which could be laid against him, whilst it makes his acceptance as perfect as that of Christ Himself in the glory of that throne. The Spirit of God now unites him to Christ as part of His body, and therefore gives him to share in His position and privileges.—Eph. i. 6, 13, 19, 22, 23.—1 Cor. vi. 17, 19.—2 Cor. i. 21, 22.

Besides this the veil which the justice and holiness of God interposed between Himself and sinners—which hid God from man, prevented his approach to God, and hindered the outflow of divine love—has been rent by the death of Jesus. The Holy Ghost has come here to witness that that death has broken down every barrier which subsisted between God and man, and that the blood being carried into the holiest of all, the way in

there is now manifest; and the Gospel and the coming of the Holy Ghost witness that God's love suffers nothing to stand between Himself and sinners, the blood of Christ being provided for their reconciliation to Him, and the veil of the temple rent "from the top to the bottom." Compare Mark xv. 38, and Heb. ix. 8, 11, 12.—x. 19, 20. Thus the meaning of the words of Christ becomes apparent—"The Holy Spirit was not yet,"\* so far as the blessing of man, and His presence with men was concerned, because that Jesus was not yet glorified; and again—"If I go not away, the Comforter *will not come unto you*, but if I depart, I will send him unto you."

This Scripture, however, shews us that this blessed Person acts as the agent of the Father and the Son, by whom He has been sent, and whose purposes of love He has undertaken to carry out; and so much is this the case, that of His communications it is said in the same passage, (v. 13) "He shall not speak of (or from) Himself, but whatsoever He shall *hear*, that shall He speak;" and "He shall glorify *Me* ; for He shall receive of mine, and shall shew it unto you."

We have thus seen that the Scripture speaks of the presence of the Holy Ghost down here in a twofold way, as having taken up His residence in the Church collectively, and also in each individual believer; that being the second part of the promise of Christ to His disciples in John xiv.—"He shall be *in you*." This latter truth is not so much insisted on here, being more generally admitted, though the way in which His "influence" is often spoken of by Christians, makes it too evident that they but little enter into the reality of the truth that the body of the believer is "the temple of the Holy Ghost," (1 Cor. vi. 19).

It will be evident to every one how strengthening to faith and encouraging to prayer, and every other effort for the conversion of sinners, the sense of the abiding presence of the blessed Comforter must be; and how weakening, as well as erroneous is the supposition that the Holy Ghost has gone back to heaven, and has to be brought down again by prayer, whenever any fresh and

\* The word "*given*" is put in by the translators.

extended blessing is desired. Nor can it be denied that the petitions which are constantly heard, for the Holy Spirit to “come,” or “descend,” are utterly inconsistent with the thought of His being here, and shew that those who utter them are unconscious of His presence, or they certainly would not ask for it. The same might be said for the most part, of the frequent use of the word “outpouring,” of the Spirit, inasmuch as it is generally used to express all that took place at Pentecost, which was far more than the conversion of sinners, though that, as we have seen, accompanied it.

From these things also we may believe, that when Christians are assembled like the disciples of old (Acts iv.) to seek for blessing from God, and the extension of the work of God around them—in the name of Christ, and in dependence on the Spirit of God—His presence will be there to preside amongst them, and to guide them in their prayers, and shew them what to do. And if His presence is looked for as a sovereign and divine person, it will lead us to leave things in His hands, to order and direct for the common profit, and for the glory of God.—1 Cor. xii. 11.

Besides this, the conviction of the indwelling of the Holy Spirit in each believer will strengthen the soul in its supplication to God; for, says the Apostle, “we know not what we should pray for as we ought, but the Spirit itself maketh intercessions for us with groanings which cannot be uttered.” And it is in our hearts that He does this, as the next verse shows. “And He that searcheth the hearts, knoweth what is the mind of the Spirit, because He maketh intercession for the saints, according to (the will of) God (Rom. viii. 26, 27).”

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FRAGMENT.

“As saints, we are to have understanding as well as affections. Nothing marks our low estate more than the unintelligence of our prayers.”

N<sup>o</sup>. XXIII.

## ANSWER TO A QUESTION AS TO THE CONSISTENCY OF ABRAHAM IN ARMING HIS SERVANTS FOR THE RESCUE OF LOT.

IT has been a question which has been suggested to the writer of these lines, how it came that Abraham, whose course was in faith outside the circumstances around him, should arm his servants for the rescue of Lot? He did this also manifestly with the approval of God.

The difficulty seems to arise from ignorance of the variety in the dispensations of God, which many believing persons remain in; in whose course, therefore, there is far less clearness, than acting in faith and full knowledge would produce. They confine themselves to the question of the peace of their own souls, and are often long before they comprehend, even if ever they do, the difference of dispensations as God successively revealed them. The vacillating nature of their peace, which is a case that too often occurs, does not arise from their not being the objects of God's unfailing grace in Christ Jesus, but from practically failing by their not taking that position which accords with the grace they enjoy.

God revealed Himself in the Garden as Lord God, the Creator of an order that was "very good," with prohibition of the tree of the knowledge of good and evil. There was an obedience and righteousness in accordance with this revelation of God. Without resting on what was between—when Noah came out of the ark, a new order with government was established, and responsibilities in accordance with it. When the law was promulgated, there was another—when Christ came, another. What David did in regard to the subjection of the land and surrounding nations, was under God's



eye, done on consultation with God, and in accordance with the revelation of God, as God of Israel.

Christ coming from the bosom of the Father, declaring Him and His love and grace; and with right to Jerusalem, to Judea, and the world, does not call for twelve legions of angels; but "when He was reviled, reviled not again, and committed Himself to Him who judgeth righteously." He took on Himself the form of a servant, and humbled Himself even to the death of the cross, and did not resist evil, setting us an example as to conduct which had another exaltation in view.

Christ in the coming dispensation will come as David did, overcoming His enemies, and with the saints who have suffered for Him and with Him, in confession of an absent Lord, their Master, take possession of the world, of which they are heirs with Him, *because they did not contend.*

Now, the question that has arisen as to the consistency of Abraham's rescuing Lot by force of arms with the place he took outside all the circumstances of the land he lived in, will be settled on a nearer examination of the dispensation of God then existing.

What place in the dispensation of God did this act of Abraham take? As to the land of Canaan, he had not so much as a foot in it, bowed himself before the sons of Heth, and bought a burying-place according to the full price of the money of the merchant, and was under no obligation for that which he was to receive at the hand of God alone, four hundred years afterwards.

Isaac followed in the same steps. His father had dug wells, but the herdsmen of Abimelech drove his herdsmen away from two in succession, and he yielded and went on till he found "room."

Jacob, forgetting his standing and the faith of his father and of Abraham, bought land of the sons of Hamor, at Shechem, to pitch his tents in. The sad scenes of Shechem followed in reproof of his not keeping Abraham's faith. In escaping thence, he buries every idol, and goes to Bethel, the place of Abraham's *first* entrance to the land of promise, and to begin anew. Happy is it to be allowed to begin anew! We see, therefore, clearly the

dispensation of strangership in which Abraham moved in the land, and of which God had promised him possession.

The question now remains—Did Abraham act out of the order of dispensation that God placed him in, in arming his servants, and rescuing his nephew Lot by force of arms from the kings that had taken him prisoner? The faith of the Christian in the world is touched upon in this matter.

I can enjoy most exceedingly the type of the delivery of the remnant of a future day by a victorious Christ, and I find even the names of the nations leagued against Christ, in those leagued against Abraham,<sup>a</sup> but that would not satisfy the question as to Abraham's act; but I find one clue in this transaction, that Abraham had not lost sight of his confession,—He rescued Lot, but he would not take anything of the spoils, lest it should be said that the people of the land, with whom he now stood, for it was in an attack made on them that Lot had been made prisoner, had made Abraham rich. Abraham was not guided by circumstances at all, nor did he mix himself with the circumstances of the land in which he was a stranger. He owned Melchisedek, but he was the priest of the Most High God,—the representative of Him who, as Priest and King, shall reign eventually there.

On the occurrence of Lot's captivity, who had, from his having joined the nations, lost his all, as he did finally on the destruction of Sodom, as the consequence of his settlement among them; Abraham comes forward for his deliverance (the righteous but inconsistent Lot) from the hands of the four nations *situated outside* the land of Canaan, which was the land in which, because of the dispensation and promises of God, he always remained passive (but, yet, ever cared for) in the hands of God, using neither aggression nor self-defence. He walked as a stranger outside all the circumstances of the place he was in. We are in the Canaan of this world, and it is to the faith of Abraham Scripture makes the appeal.

<sup>a</sup> Shinar—Elam (Hellas, as given in the Septuagint) and Tidal, king of nations, or ten kingdoms with their heads.

Christ, if I may so speak, followed, and we are called to do so by the same faith, in a place God has not yet made ours by inheritance with Christ, joint heirs with Him, as Heir of God. He shall possess the earth and reign over it, as Canaan shall under Him be given to Israel. Christ does not take present possession, nor do we contend for our rights, nor for His. It is the faith of Abraham not to do so. It only has a more extended scope. We are strangers in a place to which we are heirs. If you can find a place outside that which Christ shall possess and reign over, and you reign with Him, you may be then warranted to do as Abraham did, if you find a righteous man to be delivered.

With Abraham it was, from faith to faith, as it should be with the believer. His position led him by grace (which was revealed to him by God) to the faith of "a city not built with hands, eternal in the heavens," and thus made him (Christ being of his seed) heir of the world.

For us, we say,—

"Our home is in heaven, our home is not here;"

not only inheritors of the kingdom, for which it is given to suffer, but having presently a heavenly portion in Christ, blessed with spiritual blessings in heavenly places in Him. Citizens there, strangers and as it were by accident here, where our Lord was rejected, we wait for the Son from heaven.

Now, the faith that brings me to the cross for my peace is so necessary to me, that it *seems* as easy as possible, for it is of grace. It could not be but alone of God and in God, and outside of me, to bring me to God; and in the Son I have settled peace and life, and a new calling, a heavenly one, and an earthly one by the confession I have to make.

Peace and life and our heavenly place are all so manifestly of grace (though all is of grace—and take care that we hold it thus, that we faint not), and possession so fully assured in the Son, that

"On earth the song begins,"



and faith says, with Miriam, "He hath brought us into His holy habitation," though the wilderness is before us.

Now, there are difficulties and trials in passing through the wilderness, and contests when once we taste what the land is; and opposition and enmity the farther we advance. But what are such contests? The contests are such as the righteous and holy Jesus, confessing His Father, had; they are not three hundred armed servants.

The rule is all the reverse—"He that taketh the sword, shall perish by the sword"; he that clotheth himself with the world, perisheth by the world. Here is the PATIENCE AND FAITH of the saints.

On a late occasion, a brother eloquent in the Scriptures said, that it was a mystery to him that the saints did not suffer—in fact, that they were not persecuted. The answer given was, that it was no mystery at all. As long as they profess but their heavenly privileges, the world can wish them joy in contempt of them. It can say, "Go up; we will stay below." But the word makes known to the saints the earthly confession, acknowledgment, and duty to the Lord, an exclusive Master, to whom all things of right belong. He came to make the claim, and was driven out; but the time shall come, that every knee shall bow in heaven and in earth and in hell—compulsively in the case of the rebels, but with joy to those that glory in the Lord; but all, without exception, shall confess Him to be LORD, to the glory of God the Father.

By grace and mercy we are called to the peace that is by Jesus Christ, and admitted *now* as to a secret which the world has not, and which distinguishes it as the world, viz., to the knowledge of His claim, and acknowledge Him as LORD. And right needful it is; for it is written, "Whosoever shall confess Jesus—LORD, and shall believe in his heart that God hath raised Him from the dead, shall be saved." Confess with his mouth Jesus—*Lord* (for so it is). Here begins the opposition from the world. It will not be an opposition to our behaving righteously, soberly, and justly in an evil age; who shall harm you on that account? but owning openly *another* LORD than him the world have as lord (and not only as



respects worship). One Jesus, not King,<sup>b</sup> which was either Jewish or a perverted intelligence, but LORD, to the glory of God the Father. It is a question between the world and the saints as to their course and confession, and the great question between God and the world. Though in heavenly relationship by grace, I am on earth; in heaven it is not dangerous to own Him—LORD. All acclaim Him as such. On earth it is dangerous, because the world is lying in the power of the wicked one, who is the rival of the LORD, and will remain so till destroyed by Him when He comes. In hell! Hell without distinction gives its allegiance to Satan.

Christ is as much to me LORD, as if I were already partaker of the inheritance. Thence the reward of it, because I own Him where disowned, and I receive reward for works and duties when in them I am serving Him. Let us keep to the text of the word and to the thoughts of the Rejected One: He that followeth me shall be where I am—he that serveth me, him shall my Father honour. If we keep to the text of the word, to the obedient ear, questioning will cease. To be partakers of heaven, or of the glory that shall be revealed, equally point out the path in which Jesus walked perfectly, and Abraham walked, so as to be an example outside the circumstances and outside the principles in which the world and the nations walk, even if some of the ordinary circumstances of life seem similar.

As Abraham rescuing Lot, and the consistency of this act is what was first the occasion of these remarks, and nothing may stand in the way of his being a very special example of the course of faith, I will conclude with a few words from Rom. xii. 12, where he is called—"The father of circumcision [spiritually] to them also who are not of the circumcision only, but who also walk in the steps of our father Abraham, which he had yet being uncircumcised." The God of glory had appeared to Abraham, and taken him from his home, his kindred, and his father's house, to take up an entirely new set of

<sup>b</sup> That this was taken so is evident, through the misapprehension of the great claim of Christ (Acts xvii. 7).

circumstances, and to place his relationships under God, which they had not been.

The Lord of glory has appeared to us. All that men bargain for in this world, and according to this world, is because they disown Christ as the Lord of glory. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."

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### EXTRACTS.

"THERE are still Christians who believe that God in supreme love became a man, and so died for them in love:—that the first of duties, the truest affection—without which all others are *vile*—is to appreciate Him who did it as we ought; that the first of all obligations is to the Saviour; and that to slight that, and to attempt to sustain love in despite of that, is the *chiefest* wickedness and the worst of all dispositions. We owe something to Christ; and if He be dishonoured and slighted, I may seek to win, but I cannot be the loving companion of one who has denied my Lord deliberately. 'To me to live is Christ.' To own Him and dishonour Him, is worse than heathenism; it is to own and acquiesce in His dishonour when I know better. The man who believes Christ to be God, and is the professed Christian companion of him who denies it, is worse than the latter. We may all, alas, err; but he who knows the truth, and accepts what he knows degrades Christ, is deliberately preferring ease and companionship to Him, though he may dignify it with the name of love. Every effort to recover is right; *but a step in acquiescence* is a step in disloyalty to One, whom no one would have *dared* to dishonour if He had not come down in love.

"Christ, not opinion, is the centre of union; but I never meant, nor do I mean, that a true Christ and a false one were equally good as a centre, provided people are amiable one with another; for that means that union is man's amiability and the denial of Christ. What do I want of union, if it be not union in Christ, according to the power of life, through the Holy Ghost.

"The business of those united is *Christ's glory*. If Christians ever unite on a condition of that not being essential, their union is not Christian union at all. I have no reason for union but Christ, the living Saviour. I do not want any union but that which makes Him the centre, and the all and the hope of it. 'We know that we have passed from death unto life, because we love the brethren;' but to make that a plea of indifference to Christ's personal glory in order to be one with him, who, calling himself a brother, denies and undermines it, is, in my mind, wickedness."

THE

INTRODUCTORY LECTURES

DELIVERED

AT THE OPENING

OF THE

ENGLISH PRESBYTERIAN COLLEGE,

NOVEMBER, 1844.

BY THE

REV. PETER LORIMER,

REV. JAMES HAMILTON, AND

REV. HUGH CAMPBELL.

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AT its Meeting in April last, the Synod of the Presbyterian Church in England resolved to establish a Theological College ; a step to which they felt themselves constrained by the growing exigences of their Church. Being disappointed of the services of two eminent divines in Scotland, to whom the primarius professorship was successively offered, the Commission of Synod devolved the charge of the classes, for the present session, on three of their brethren, who commenced their respective labours in the month of November last. It will be satisfactory to friends at a distance to know, that the outset has been truly auspicious ; as, even under this temporary arrangement, twenty students have enrolled their names, besides a larger number of amateurs. The following Introductory Lectures appear in print at the request of the College Committee, and have been revised by the Lecturers.

*London, Jan. 1, 1845.*



# AN INTRODUCTORY LECTURE,

DELIVERED AT THE OPENING OF

THE ENGLISH PRESBYTERIAN COLLEGE, NOVEMBER 5, 1844,

BY THE REV. PETER LORIMER.

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THE occasion of our meeting to-night is not the mere opening of a College-Session, nor only the commencement of a Lectureship, when the newly-installed lecturer comes forth with his inaugural performance in the hearing of his assembled friends and students; it is an occasion far more interesting and important. To-night we open for the first time a Theological College, in connexion with our English Presbyterian Church—a hall of theology—a school of the Prophets—where her future ministers may be trained under her own eye, and fitted for usefulness by her own instructions; and, in doing so, we set her upon a vantage ground which she has never heretofore occupied. The event of this evening forms an era in her history—it is an event which even the most sanguine among us could scarcely have ventured to anticipate a twelvemonth ago; and though it cannot be expected to attract much notice from the churches around us, almost all of which are a vast deal more extensive and influential than our own; yet I am sure that among her own ministers and people, it will be regarded as an event of the highest interest and promise, and one that calls for the warmest gratitude and praise to the Great Head of the Church.

On an occasion of this nature, I would deem it unsuitable to offer you a theological disquisition, or to break ground at once, without any further preamble,

upon the wide field of sacred study that lies before the teachers and the students of this Institution. I think it better to defer this till my second Lecture, when the audience will be less general, and to call your attention at present to a brief review of our most recent history as a Church in England, and to the encouraging prospects which are now set before us, especially as these are connected with the Theological College, which this evening we commence; and my object in selecting this subject is the practical one of rallying your affections and hopes and prayers more warmly around a Church which has now a stronger claim upon them than ever she had before, and of engaging you to give her your hearty and liberal support in cultivating the field of usefulness which her Lord and Master is now opening up before her in this great country.

No further back than ten years ago, our Church was in a very different position from that which she occupies now. At that time her external framework was very imperfect;—there were several congregations and ministers who were not connected with any Presbytery, and all the Presbyteries lay loose and unconnected over the face of the country, without any Synodical union, not availing themselves of the means so wisely provided by the Presbyterian constitution itself for mutual counsel and united action. But what was worse than an imperfect framework,—we were without a right spirit of Christian zeal, and diligence, and enterprise. We did not seem to understand and realize our proper position and duties as a Presbyterian Church, which God in his providence had planted *in England*, with all the advantages of a pure and thoroughly Evangelical creed, and a constitution capable of the most vigorous efforts in the cause of Christ; and but little was then done to “stretch forth the curtain of our tabernacle” even over those who had been educated in, and still nominally professed our own principles. We did not even understand the best way of improving our condition, as we showed by the repeated and earnest solicitations which we made from year to year to be recognised as a component part of the Scottish Establishment—a favour which we now see we should never have asked, and which it was well for us that we never gained; for had we gained it, it is probable that we never would have



taken those steps which now distinctly mark the stages of our subsequent progress.

The *first* of these steps was the formation of our Synod in the year 1836, a body at first confined to the Presbyteries of Lancashire and the north-west of England; but which gradually received the additions of the other Presbyteries, till at length it comprehended all the congregations in England that professed to be in communion with the Church of Scotland, to the number of about seventy. To the influence of this Court, which has continued since its formation to meet regularly from year to year, we owe almost entirely the feeling of our being a Christian body, with peculiar privileges and responsibilities as such; and to this source also, we may trace the rise of those desires after increasing influence and usefulness which have of late years animated our office-bearers and people. Moreover, it ought to be remembered that it is the Synod of our Church which has originated all our most recent movements in advance, and which has brought us up to the vantage ground which we now occupy. It is to its collective wisdom and zeal, also, that we are mainly to look, under God, for all our future progress. It combines in its constitution all the needful powers of an ecclesiastical body—legislative, judicial, and executive—and we cannot well over-estimate the importance of its institution to our public and general interests as a Christian Church.

The *second* step of our progress was the distinct footing on which the Synod, thus formed, was placed in the year 1839—with regard to its future relations to the Church of Scotland. In the General Assembly of that year, it was formally debated whether the Synod should be recognised as a *branch* of that Church, or as an *allied* and *sister* Church, holding the same standards, but still distinct and independent; and the result of the debate was, that the Assembly decided by a great majority in favour of the latter of these views. This was a decision of the greatest importance to the interests of our Church; and reluctant as we were then to acknowledge the wisdom of those eminent men in the Church of Scotland who proposed and carried it as a final settlement of our relations to that Church, I am sure we are all prepared *now* to confess that it was the wisest and best decision that could have been given, for our own prosperity and success as a

Christian body. It threw us upon our own resources of self-government. It *forced* upon us a separate ecclesiastical *status* at a time when the most of us would have thought it a greater boon to be allowed to merge ourselves in the Scottish Establishment; and it rapidly produced an expansion of views, which led us at length to *claim* as our *right* that independence which we had long been unwilling to acknowledge to be even desirable.\*

The *third* great step in advance was the Synod's own declaration of ecclesiastical independence, given forth at its Meeting at Berwick-upon-Tweed, in the spring of the present year. In explanation of this act, it is to be remembered, that up till that time the Synod had remained in avowed "connexion" with the Established Church of Scotland; a phrase which did not indeed imply that we were under the jurisdiction of the northern establishment (for such jurisdiction as we have seen was expressly disowned by the General Assembly), but which was *popularly* understood to mean (though without the formal sanction of the Church Courts) that we were affiliated to that Church, and identified, not only with its principles, but also with its interests and undertakings. Now, the effect of the Synod's declaration of independence was, to

\* The following were the terms of the General Assembly's decision:—"That the General Assembly having heard the deputation from the General Synod of the Presbyterian Church in England, and having considered the Overtures anent their relation to this Church, desires to renew the expression of their heartfelt satisfaction at the formation of a Synod as a superior Judicatory, by the Presbyteries in England adhering to the Westminster Standards and Confession of Faith, and earnestly desirous of strengthening the hands of the said Synod, so far as is in their power, and of establishing the most friendly and intimate relationship between the said Presbyterian Church in England and this Church, the General Assembly resolves, that with concurrence of the said Synod, the two Churches shall mutually interchange friendly communications, by means of deputations to and from their respective Supreme Judiciaries. . . . And the General Assembly agree to nominate and appoint a deputation to attend the Meeting of the said Synod, to communicate to the Synod this Act, and to assure them of the warm and brotherly affection wherewith this Church regards the allied Church of which they are the Supreme Court, and the earnest desire entertained by this Church to co-operate to the utmost of their power in promoting the interests of the Presbyterian Church in England, to which they are bound alike by present ties and by the grateful recollections of former days."

*sever* this intimate connexion. It did not dissolve our communion with other Presbyterian Churches holding the same principles with ourselves, but it declared that while the Synod maintained this communion unbroken, it possessed, under Christ, and would exercise a jurisdiction of *its own*; that it possessed, and would claim, all the rights and privileges and interests of a distinct Church; and that it owned itself bound by all the distinct responsibilities and duties incumbent upon it as such. And the *effect* of this declaration was intended to be, that our Church should cease to be popularly identified with any other Presbyterian Church; that it should no longer be looked upon as a mere branch or member in England of a more powerful Church in Scotland; but that it should be regarded as a *separate* and *independent* Church in this country, as much so as the Free Church is in Scotland, or the General Assembly in Ireland, or the Presbyterian Church in America.

And manifold are the advantages which we have derived from this important step, attended though it has been, and may yet be, with some local and temporary losses and inconveniences. Our supposed identification with another Church was a great imperfection in our position; it was a state of things by which we *lost* a great deal more than we gained; the greatest loss of all being, that from leaning continually upon the arm of a stronger Church, we were not stirred up to put forth our own energies in the cause of Christ, and that from the habit of contenting ourselves with helping another Church to perform her duties, we failed to see and to feel that we had duties and obligations of our own. We are now in a far *truer* and *better* position. We have gained immensely more by our declaration of independence than we have lost, or can ever lose by it. A few ministers and congregations, indeed, have separated from us who preferred to remain as closely connected as before with the Scottish Establishment, but we have gained the blessings of *unity* and *harmony* by this separation; our ministers and people are now all of one heart and one soul; our Church is no longer in the painful and perilous position of a house divided against itself; and this unity gives us an unimpeded freedom of action, and quite a new elasticity of spirit and hope. We have gained, by this step, a *name*

and a *place* among the Presbyterian Churches of the world, *humble* and *unpretending* indeed, as yet, but still with at least the respectability and dignity of independence, and deriving some lustre and importance from the field which our Church occupies—the noblest and most influential field of all—broad England itself. We have also gained—and this is no small advantage—a juster and grander view of the work which the Great Head of the Church has given us to do. How poor and narrow were our views of duty before ! to gather and feed a few flocks of our Scottish countrymen in England ; to represent as best we might—and it was but feebly and inadequately—*another* Church, in the metropolis and a few of the principal towns of England. Our views are more expanded now. We desire to take our place among the *English* Churches. We desire to spread Evangelical Christianity in its Presbyterian form, not only among Scotchmen and Irishmen resident in England, but among the English themselves. We can see nothing to prevent this but inactivity and unfaithfulness on our own part. Pure Christianity, whatever be its outward form, is adapted to every soil in the world : in its Presbyterian form it has flourished in England before, and it may flourish in England again. With these views, we begin to feel ourselves responsible to the Lord for our part in the cultivation of the English portion of his vineyard, in so far as we have means and opportunity to unite with others in cultivating it ; and we have learned to look upon the congregations already connected with us, and which at present mainly consist of Scottish and Irish Presbyterians, as no more than a foundation made ready for us in Divine Providence on which we are to proceed to build,—as no more than the *nucleus* of a Church, which, though deriving its origin and early ministry from Scotland and Ireland, is yet destined, we trust, to grow and expand under the blessing of its Divine Head, into a flourishing and useful *English* Church. And already have these new and nobler views of the work assigned to us infused a new spirit of zeal and enterprise into our body. It seems now certain that our ministers, elders, and people will no longer be content to be mere helpers of the enterprises of other Churches, but will henceforth give their best energies and their richest



offerings to speed forward the missionary and educational schemes of their own. Already we begin not to love these other Churches less, but to care for our own more. And this is not *selfishness*; it is plain duty. It is simply to give more heed to our own responsibilities than the responsibilities of others. It is simply to attend most to our own business. Already we long to have missions of our own to the Jews and Heathen, and schools of our own for the education of the young of our flocks, and an energetic and expansive home mission to send forth its messengers of peace to all quarters of the land. And may we not see in this rising spirit of zeal and enterprise the promise which our God is giving us of future prosperity; may we not hear his voice in providence commanding us to arise and go forward?

There is one other advantage which we gain from our independence as a Church which I must briefly notice before I proceed to another subject, and that is, the increased facility which it gives us for *uniting* with other Presbyterian bodies in England, if such a union should come to be mutually desired. If we had continued in our former close connexion with another Church, we could have had no freedom of movement in this direction; and probably the want of this freedom to propose union would have long prevented even the *desire* after it from being felt. But since we became *free* to move in the line of union, already not a few among us have begun to long after it; and when our Presbyterian brethren of other denominations in England have gained the same position of independence as we, (and I rejoice to be informed that already a movement is begun or contemplated among them to attain this object,) I for one am sanguine, that the incorporation of all the sound Presbyterians in England into one vigorous and united Church will be an event not far off.

I come now to speak of the *fourth* great step in our recent progress, and which is more immediately connected with our present meeting, viz., the decision of the Synod to institute a Theological College for the training of young men for the Presbyterian ministry in this country. This decision came immediately after the declaration of independence, and indeed was necessary to make that independence *real*, or at least *complete*. A Church which

has no provision of its own for training and sending forth ministers, but is obliged to solicit and borrow them from other Churches, is *dependent* in the most vital and essential department of its interests, in that department in which more than in any other dependence is weakness, and independence is power. It was well, then, that these two steps were taken so closely together, for together they constitute a real and decided movement in advance.

In adopting this step, the Synod did no more than its bounden duty. For the instant we laid claim to all the spiritual rights and powers and privileges of a distinct Church, we also came under all the obligations and responsibilities incumbent upon such a body. Privilege and duty are indissolubly linked together, not only in the case of individuals, but of Churches; and the grand duty devolved upon the Church of Christ in all her branches is obedience to her Lord's last and great commission, "Go ye into all the world and preach the Gospel to every creature." This commission invests the Church with an Evangelistic character and function. She is not only Evangelical, but Evangelistic; Evangelical in her foundation and privileges; Evangelistic in her character and relations to the world. And how *extensive* is her commission! how vast the work committed to her hands! She is not to cease in her labours till it can be said that she has preached the Gospel throughout all the world; nay, not until it can be said that she has preached it to *every human creature* on the face of the earth. Suppose every people and nation in the world evangelised save *one*; one solitary outstanding tribe, almost cut off from the rest of the species by the burning deserts of central Africa, or by the icy barriers of the Pole, and suppose the Word of God translated into every dialect of human speech save *one*—the dialect of some savage horde roaming in naked fierceness amidst their wilds and forests,—still, even in that far advanced state of the Church's work, it would have to be said, her task is not yet done, her Lord's commission is not yet fulfilled; to that last solitary tribe also, and in that last savage dialect too, must she preach the wonderful works of God.

But how is this great work to be done without preachers? and how shall men go forth as preachers unless they be sent by the Church? And how shall the

Church send them unless she first train and qualify them, under God, for the work? Our Lord's commission, then, to the Church, is the same as if he had said to her, 'Go and send forth ministers and preachers of my glorious Gospel. Take heed to perpetuate the ministry from age to age. Take heed to spread it from country to country; make it commensurate with the wants of the world, and cease not to send forth labourers into the harvest till the whole be cut down.'

Now the duty which is binding upon the Christian Church as a *whole*, is incumbent upon every separate branch of it; it was incumbent, therefore, upon us, the instant we claimed to be a separate branch. From that moment it became our indispensable duty to contribute our quota to the Christian ministry, to furnish our contingent of recruits to the ranks of those good soldiers of Jesus Christ, who go forth to serve him either as pastors in their own country, or as missionaries in other lands. It was not enough that we should continue to *support* ministers whom other Churches had contributed and trained and prepared. It was not enough that we should continue to give money instead of men to the work, and maintenance instead of godly instruction and discipline. We could not thus, as it were, buy off with gold the demands of Christ upon us. But it became our duty to contribute *men* to the cause of the Lord, and in order to this, to institute a system of means by which, in dependance upon his grace, they might be fitted for their ministry. It became our duty to contribute students to be taught, and qualified men to teach them—sanctified mind to be instructed, and sanctified mind to instruct; in a word, to establish "a school of the prophets," where those who desired the office of evangelists might be trained by godly discipline and spiritual education for the work of God.

We are clearly, then, in the line of duty in instituting the College of Divinity, which is this evening commenced, and being in that path where our Lord and Master would have us to be, we may humbly, but confidently, look for his blessing upon our undertaking. And manifold are the *advantages* which may be expected to flow from this Institution if it be conducted in a right spirit, and with

adequate learning and ability, and if the Divine blessing, which alone giveth prosperity, shall rest upon it. Let me enumerate some of these.

1. Its most direct and palpable advantage will be, that it will furnish us with the means of maintaining and extending our Church in England. You are all aware of the great difficulty we have at present in obtaining a supply of ministers for the congregations already belonging to us, and how utterly impossible it is for us, for lack of labourers, to occupy new ground, although there are numerous localities which invite our efforts, and promise a speedy and rich reward. We owe a deep debt of gratitude to the Free Church of Scotland and the Presbyterian Church of Ireland, for the aid they have given us in the present emergency, and for being willing to spare some of their best ministers to meet our urgent wants. But with this College, as an internal fountain of supply, we may hope, in a few years, to be dependent upon these sister Churches no longer, and to have a sufficient number of labourers, of our own training, to enable us not only to fill up the vacancies of old congregations, but to form and gather new ones in numerous localities, which we have no means at present of overtaking.

2. A second advantage of our College will be the stimulus which it will give to our Home and Foreign Missionary Schemes. Our Church has already committed herself to these undertakings, rightly considering that they are essential parts of the apparatus of a living and faithful Christian Church. For when our Lord gave his last instructions to the apostles, he commanded them not only to be witnesses to him in Jerusalem, where already there was a small congregation of disciples gathered, but "in all Judea and Samaria, and unto the uttermost parts of the earth;" that is, in our accustomed phrases, they were not only to keep up the supply of ordinances in congregations already gathered, but they were to carry on the operations of a great Home Mission in their native land, and of a great Foreign Mission throughout the world. Our Church, then, is in a right position in having pledged herself to these schemes of usefulness. But it is plain that it is to her College she must look for the means of carrying them out. It is from her Hall of



Divinity that she must receive both her home-evangelists and her foreign missionaries ; nor is there anything that would so readily animate her ministers and people to support these noble undertakings, as the tidings that she had men at her command, who were ready to go forth at her call, to do the work of evangelists either at home or abroad.

3. A third great advantage which we expect in the course of time to result from this Institution, is the English heart and complexion which it will give to the ministry of our Church. You are all aware, that hitherto our ministry has been entirely derived from Scotland and Ireland, and especially from the former country. But a Scottish ministry in England has still a Scottish heart—a heart full of attachment to its native land, and longing to make up for its temporary separation by a speedy return ; and hence a numerous train of evils and discouragements to our cause—continual translations of ministers to Scotland—congregations weakened and scattered—our best friends disheartened, and lukewarm waverers furnished with a ready pretence for their coldness and indifference. And an un-English ministry has also an un-English *voice* and *manner* and address, which cannot be considered as any recommendation of it to the choice and acceptance of the English people ; and hence, perhaps, in some measure, the very small number of English families that are at present connected with our congregations. But may not our College be expected, in the course of years, to remedy these defects ? May we not expect young men who have been born and bred in England, to be enrolled among our students ? And will not they naturally prefer to exercise their ministry in this country, rather than in any other ? And will they not have all the advantage, in addressing their countrymen, of a familiar accent and a native manner ? In a word, would not a supply of such ministers take off from our Church its present exotic aspect, which at once strikes the eye of every Englishman, and give to it the character and complexion of an indigenous Church ? And would not that be a capital advantage to us, aiming, as we now do, to make way among the English people ?

There are other subordinate but still important advantages likely to result from our Institution, which I cannot,

at present, do more than glance at. We may hope, for instance, that it will be the means of awakening a desire in the young men of our families to give themselves to the work of the ministry, and of leading parents to cherish and forward such aspirations in their sons. It may be expected to give a stimulus to theological study and learning among our ministers, and may yet adorn our Church with a theological literature of its own, like that which graces the ministry of other Churches; and we may confidently anticipate that it will exercise an important influence upon the department of general education in connexion with our body, leading speedily to the establishment of schools in recognised connexion with itself, and in which the young of our flocks may enjoy the blessings of religious and intellectual training, under teachers in whose principles their parents may have entire confidence.

Let me now advert, for a little, to the *spirit* and *views* with which we would desire to begin and carry on this interesting undertaking.

I trust our main design is, and ever will be, the glory of our Divine Redeemer, as that glory is connected with the conversion of sinners, the edification of his body, and the spread of his blessed Gospel. This great and holy aim will, I trust, be steadily kept in view in all our arrangements; let it guide us in the choice of our students; let it give law to us in the conduct of our classes; let it pervade, with the unction of sacredness, our whole system; and let it be the grand animating motive of us all in contributing, in our respective places and modes, to the prosperity of the Institution.

With regard to our students, our desire and aim will be to see them at once spiritually minded and well educated men, men under the sanctifying power of the truth themselves, and fitted to commend the truth not only with earnestness, but with accuracy and ability to others. It is required of a bishop, as the steward of God, that he should be "sober, just, holy, temperate, and that he should hold fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers, for there are many unruly and vain talkers and deceivers, whose mouths must be stopped." This passage, from the New Testa-

ment, evinces the equal necessity of personal godliness, and of sound theological learning for the minister of the Gospel. He is both to *exhort* and to *convince* the gainsayers ; and as without spiritual earnestness he cannot do the one, so without a sound and extensive theology he cannot do the other. It is not at one point only, but at a thousand, that the gainsayers have attacked the Word of God ; and it is not the unbeliever only that gainsays the truth, but the false teacher of every name, and the erroneous disciple of every denomination. To be able, then, not only to *exhort* all, but to *convince all*, the minister of Christ would need to be armed at all points ; he would need to be not only “ a man of God,” but a man of God “ thoroughly furnished,” and his doctrine would require not only to be *sound*, so far as it goes, but to be broad and ample, too, and such as he can not only state with clearness, but support and defend with solidity and force. To be helpful in sending forth to our Church a ministry like this,—is the aim which we set before us ; a ministry at once well principled and well educated, at once earnest and able ; converted men themselves, and richly furnished with those spiritual weapons by which, in the hand of God’s Spirit, they may convert and edify others. Nor do we forget that it is only the Lord himself who can raise up such a ministry. No ! we magnify the office of the Holy Ghost in this respect. But still it is our part to be *fellow-workers* with Him, as well as to cultivate the humblest dependence upon Him. If there were schools of the prophets once, why should there not be room for schools of pastors and evangelists now ? And let it not provoke a smile, that with resources so slender, and beginnings so humble, we should set up for ourselves so lofty a standard. For unless we should aim at as much as this from the very beginning of our undertaking, we had better not begin it at all. Surely, the very least that we can aim at is the sending forth of a really *useful* ministry, but without ample intellectual resources at command, how can a ministry be *extensively* useful—and without grace and godliness, how can it be useful at all ?

With regard to the other Evangelical Churches of England, our aim in instituting and carrying on this Institution will be one not of selfish rivalry, but of

brotherly co-operation. It is certainly our wish to see our own branch of the vine more fruitful and wide-spreading than it has hitherto been; but if our eye be single in wishing this—if we seek not our own glory, but the glory of Christ—we cannot but desire as sincerely, that all the other branches may be fruitful and wide-spreading too, that He may be glorified in them also. And, truly, it would ill become us to boast ourselves against these elder branches of the great English vine; *we* are but newly grafted in, but *these* are the *natural* branches—and wide have they spread their arms, rich and fragrant have been the fruits of truth and righteousness which they have shed down upon this noble land. No! we feel no envy, no coldness towards the other Evangelical Churches around us. We feel that we have far more need to cultivate their favour, than they have occasion to be jealous of us. We wish to have a place *among* them, not to stand aloof from them, or to take up an attitude of hostility against them. Our desire is to assist them, and be assisted by them, in that great service to which our common Lord is now loudly calling us all alike—the service not only of *diffusing* but of *defending* the truth as it is in Jesus—the service not only of spreading it among the ignorant and the careless, who swarm in multitudes around us—but of vindicating it from the corruptions of those who are labouring with so much learning and assiduity to undo the work of our Reformers, and to throw us back upon the darkness and superstition of other days. Yes! the call to this warfare is waxing louder and louder apace, and though the contingent of men and arms which *we* shall be able to furnish for the field will for some time to come be but small and inconsiderable, compared with the forces of older and mightier Churches, yet we shall rejoice, for our part, that the Presbyterian banner should not be altogether missed in this marshalling of the Lord's hosts on the soil of England, and we shall believe of the other Churches, that they will warmly welcome our little band to the field, and invite us to come and share with them in the toils of the conflict and in the joy of the victory.

To-night we number our recruits only by *units*, but we hope ere long, by the blessing of the Lord, to reckon them by tens; yea, the day may come, though *we* may not see



it, when our students and ministers in England may be counted by hundreds. Certain it is we must be content and thankful to begin with the units, if ever we are to reach to the tens and the hundreds. We are so far from having reason to be disappointed at the number of students who have offered themselves, that our most sanguine expectations have been exceeded in this respect. Let us thank God, then, and take courage. Does not the Lord appear, by various and evident tokens, to be opening a door of usefulness for us? Let us arise, then, and enter in. If He openeth such a door before us, let us remember for our encouragement that none can shut it. But if He should shut the door again, because of our inactivity, let us remember, for our admonition, that none can open it. Let no one among us despise these humble beginnings. The acorn may be small which we are now dropping into the soil, but that will not hinder its becoming a great tree, if God gives the increase. The Gospel itself arose from small beginnings. It was like a grain of mustard seed. And, besides, we have fallen upon a right *time* for sowing, as well as been intrusted with right seed to sow. We are not sowing in *winter* now. There is every symptom that the winter of our Church is past—her icy bonds seem to be thawed and broken, and throughout all her borders she appears to feel and acknowledge the vivifying breath of spring. Every where the flowers appear on the earth, the fig-tree putteth forth her green figs, and the vines with the tender grape, give a good smell. Yes! it is sowing time. Let us go forth, then, and sow—let us sow beside all waters—let us cast the seed-corn upon the fertilizing waters that are now spreading themselves from the river of God over the face of our Church, and doubtless we shall see it after many days.

# A LECTURE

INTRODUCTORY TO A COURSE OF PASTORAL THEOLOGY,

DELIVERED IN THE

ENGLISH PRESBYTERIAN COLLEGE, NOVEMBER 12, 1844,

BY THE REV. JAMES HAMILTON.

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GENTLEMEN,—There never was a period richer in the bequests of its predecessors, or more restless in the consciousness of undeveloped power, than the period on which your lot is cast. The sciences are all teeming with so many fresh discoveries, that even those which keep their old names have wholly changed their character. It matters little which way you turn your eyes,—wealth of observation and brilliance of discovery on every side encounter you. Beginning with the most stupendous, and, perhaps, most primitive of all the sciences, what a revolution has befallen astronomy since the Wise Men of the East used to watch the sparkling heavens! An instrument of which they never dreamed has revealed neighbour worlds in our system, and dispersed into myriads of blazing suns those films of vagueness, those ghosts of light, which they called galaxies and nebulae. And whilst that instrument suggests the thought, that immensity may yet contain systems whose messenger rays have not had time to bring us news of their creation, and is at this very moment endeavouring to telegraph across the silent abyss of space, tidings from other worlds,—a balance which these ancients had not weighed each measured orb, and a calculus unknown to them has predicted their minutest movements for all time to come, and shows that, in all their intricate and tortuous paths, they can never err, nor ever stop, till the voice of the Eternal

bid them. Returning to our earth, what strange traditions of forgotten times do we read on its rocky tablets ! How suddenly have its stones begun to cry aloud, and what unexpected stories of creative wisdom and munificence, antedating the birth of man, have been heard from the sepulchre of worlds which long since ceased to be ! Descending into the arcana of that great laboratory, whence the materials of each organic form are supplied in countless combinations and unerring proportions, what a change since the day when nature owned earth, air, fire, and water as its only elements ! And ascending again to organized existence, how has the field of observation widened since the time when one sage could speak of all plants, from the cedar to the hyssop, and knew all that could then be known of beasts, of fowls, and of fishes !

And what makes our age so wonderful, is the simultaneousness of all sorts of discoveries. Whilst the telescope of Herschell was discovering new worlds, the microscope of Ehrenberg was investigating a new animal kingdom in a drop of putrid water ; and whilst the analytic prowess of Lagrange was demonstrating the perpetuity of the solar system, the sagacity of Dalton was bringing the elementary atoms of each simple substance under the dominion of mathematical laws. And at the same time that the potent agencies of light and heat and electricity were disclosing the secret structure of substances the most recondite and enigmatical, these subtle agencies have in their turn been subjected to a question as successful as ingenious ; and what the sagacity of Franklin, and Volta, and Ørsted, has done for electricity, and what the intuitive wisdom of Black, and the poetic ardour of Leslie, and the careful experiments of Dulong and Petit have done for heat, the elegant expedients, the mathematical resources, and the inductive minds of Young, and Brewster, and Arago, have done for light, detecting new and surprising properties, or bringing properties already known to arrange themselves under the most beautiful principles. Lavoisier's decomposition of air and water into their unsuspected elements ; the publication of the atomic theory in the " Manchester Memoirs ; " the dazzling experiments of Davy, which proved that our globe is but a mass of metallic oxides, and a large portion of our bodily frame-work nothing more ; Faraday's

brilliant researches, to demonstrate that the mysterious force which holds a particle of oxygen and a particle of iron together in chemic union, is the same which trembles in the magnet, sweeps in the lightning, and roars in the conflagration; Liebig's investigations in the substances of which living organs are composed, and which have rendered the laboratory of Giessen the metropolis of a new science, by which it is hard to say whether the physician or the farmer will profit most; Cross's processes in his conjuring cave at Bristol, by which he can manufacture the most costly gems—good as nature's own—from bits of flint, or coal, or clay;—all these, and many more, have rushed, one after another, with such exciting rapidity, that chemistry has not time to admire her own discoveries, in the impetuosity of fresh enterprise, and in the ardour of new revelations. Under the blowpipe of Berzelius, and the goniometer of Wollaston, in the diligent hands of Klaproth, and Mohs, and Haüy, and Jameson, and Thomson, mineralogy, from a confused handful of ores, and spars, and pebbles, in a dusty cupboard, has grown up to a graceful fane of goodliest stones and fairest hues,—a science as elegant as it is well defined. How Father Linnæus would rub his incredulous eyes, could he see the comely stature to which his favourite Flora, his "*amabilis Scientia*," has attained in the fostering hands, and under the faithful tutorship of Jussieu, and Smith, and Decandolle, and Hooker,—too tall a pet to dandle now. And entomology—its hawking eye has hunted out as many sorts of bees, for instance, or butterflies, as people once imagined there were of insects put altogether; and whilst the dissecting needle of Bonnet has shown the resources which Infinite Skill has lavished in making one caterpillar complete and comfortable, the arranging eye and busy fingers of Latreille, and Kirby, and Burmeister have shown that it takes nearly half a million different sorts of these forgotten minims to fill up the Creator's scheme, and give each plant its appropriate tenants, and each animal its congenial food. Time would fail to tell the labours of Cuvier, and Owen, and Fleming, in comparative anatomy,—the toils which in some departments have left the Zoologist little more to do. And though it might be pleasant to ramble with Wilson, and Audubon, and



Charles Bonaparte, among the woods and waters of the western wilderness, or to visit, with Goold, the quaint old-fashioned birds of New Holland, or take a turn with Lamareck in his grotto of shells, or with Ellis in his coral cave, or grope with Buckland and Lyell, Brogniart and Agassiz, with Murchison and Miller, through the steaming forests, the muddy seas, and chaos-lighted fields of a world before the world—we forbear. We are content to say again,—what it would take too long time to prove by enumeration,—there never was a time when science was more wealthy, or the stimulated mind of man more certain of discovering yet greater things.

And it is our great advantage to live in this age of clear-seeing and clever-working. Now that London is the city, and all England the suburb,—now that the brother in New York is nearer than the brother in Edinburgh once was,—every urgent letter that twinkles from the Land's End to the capital, and every anxious journey by which you dart like a volition to the distant scene of danger, is a gift from science, a favour done you by James Watt, the Glasgow engineer. The invalid who recovers from diseases once deemed fatal, or, instead of the rough and torturing remedies of a ruder age, finds health and vigour charmed back by the gentle treatment and elegant prescriptions of modern pharmacy, owes something to physiology and modern chemistry,—just as the man who escapes entirely the most dismal of diseases, may bless the memory of Herbert Jenner. The sailor who can traverse ten thousand miles of ocean with gay security, owes his steady track to a science of which he possibly never heard the name,—is guided to his haven by an Italian philosopher, who has been in his grave 200 years. The student who, for a few sovereigns, can surround himself with a store of books, such as it would once have needed the fortune of Mæcenas or Ptolemy to purchase, is much indebted to the man who first made paper, and to that other man who first printed on it. Gentlemen, I trust that your faith is too firm to fear any of the sciences, and that your minds are sufficiently expanded to love them all. I trust that you will be ever ready to give honour to whom honour is due, and acknowledge your obligations to living wisdom as well as departed

genius. I hope that you feel that the lines have fallen to you in pleasant places, when your lot was cast on this opulent age, with its quick-running knowledge, its countless accommodations, its unprecedented discoveries, and its vigorous mind. And I am sure I wish you joy of your own high calling, destined in such an age to study and extend a science nobler than them all. I congratulate you who are now preparing to issue forth on the busiest and most intelligent generation which the world has ever seen, with a science and an art in your possession capable of making this busy age a blessed one, and this shrewd and inventive generation a truly wise one.

I am anxious that you should understand what a power for benefiting the world God in his providence is now giving you; and therefore I beg your thoughts for a little to the specific benefits which the science you are now about to study is able to confer. But ere doing so, it may be well to glance at some of the indirect and incidental benefits which it has bestowed on the promiscuous world. Besides that smaller company to whom it has proved the power of God, and on whom its Divine energy has told downright, there is a wide multitude on whom it has impinged obliquely, and whom it has affected sensibly, though not sufficiently. Let us look for a moment at some of those benefits it has brought, even where it has not brought salvation.

Imagine, what is very nearly the case, that the world is an island in immensity, cut off from all communication with other worlds, except when some "ship of heaven," such as the Gospel is, touches at its shores; and imagine, farther, that there were few who availed themselves of that "ship of heaven," to secure in it a passage for the better country; still it is possible that the world might be the better for the visit. The ship that anchored at Juan Fernandez, and released Alexander Selkirk from his long captivity on its desolate coast, did him an unspeakable service. Its arrival was to him a second birth, for it introduced him anew to the society of living men. But when it left on the shores a supply of esculent plants and domestic animals, it did a service to any future ship's crew which might visit the same harbour, and to any tribe of savage adventurers who might afterwards take up their abode in its recesses. To the wistful soul of the

captive, that ship's arrival was everything. It was life from the dead ; it was a sort of resurrection. But to any voyager who might afterwards visit it, or any colonist who might afterwards settle in it, the good things which it left behind it would be a mighty comfort—a prodigious accommodation. Now, it is much the same with the Gospel. There are a few persons to whom it is everything. To their longing sin-wearied souls it is a second birth,—it is a first resurrection,—it is life from the dead,—it is immortality. But besides this happy few, there is an innumerable company to whom the Gospel is a great comfort—to whom it has become a source of unspeakable advantages. They do not care for a passage in the ship, but they are glad to get the pleasant fruits which grow—a memorial of its visit ; and it may be well to enumerate some of these.

There is among mankind a widely-diffused hope of immortality. It is not a “sure and certain hope,” but, so far as it goes, it is a cheering hope. It is not possible for any man to be absolutely certain of a happy hereafter, unless Christ be his “hope of glory.” None but the Christian can say, “Well, I know that worms will devour this body ; but I also know that my Redeemer liveth, and that in my flesh I shall see God.” Still it is a comfort even to a careless world, that there *are* people who can say this. They will not come into the light, and yet they are glad that there is light. And some of them come near the light. They skirt its edge. They dwell in the ambiguous region, which is neither light nor dark ; and it is surprising how much dim comfort men have got even in this twilight. It has been a source of much heroism. It has saved many from self-destruction. It has whispered like an angel-anthem among the church-yard weeds ; and it has burst a rainbow of radiant promise amidst the tears of agonising nature. The sure and certain hope is everything ; however, the dim and doubtful hope is much. It goes far to ennoble life, and very far to palliate human woe. The sure and certain hope is the direct blessing which the Gospel brings ; the dim and doubtful hope is the indirect blessing which follows in widening wake wherever the Gospel has passed before. And though we know that hopes of immortality can be quoted from classic Pagans, and are found in different

degrees in lands not Christian, we are strongly disposed to think that they are in every case the traditional lingerings of a primeval Gospel, or the faint echoes of the Gospel of Jesus. In other words, were the traditional hints of God's first promise, and the confused reports of later preaching of prophets and apostles—were these deducted—were all traces of the Gospel filtered out of it, there would be left in the cup of human life none of that sweetest ingredient in it—a hope full of immortality.

Then the world is exceedingly indebted to the beneficence of the Gospel. There were no hospitals for sickness, no asylums for age and poverty and insanity, till the Gospel built them; no retreats for weeping orphanage or groping blindness, till the Gospel opened them. Worldly men may patronize these things, but it was Christianity which invented them. They never occurred to mankind till they presented themselves as the natural corollaries from the benignant spirit of the Gospel of Christ. So was it with slavery. The world saw no harm in slavery. It seemed perfectly fair and natural that the strongest should enthral the weak, and get their work done for the least possible wages, or for no wages at all, till the principle, "Do to others as ye would that they should do to you," working its silent way, has abolished slavery through nearly the whole of Christendom. And just as the Gospel has lifted Lazarus from the rich man's gate, and bid blind Bartimeus cease to sit by the wayside begging,—as it has extinguished *Sathi* along the banks of the Ganges, and is breaking the bondsman's fetters all over the world,—so, like its heavenly author, it has extended its mercies to the beasts of the field. And, as if conscious that the only hope for its emancipation hinges on the ascendancy of the Cross, the whole creation groans and travails till the sons of God be manifest, and the sceptre of Jesus be supreme.

The world is much beholden to the refining influence of Christianity. It is the true antidote to the natural cruelty of man.\* The reason why we have not gladiatorial shows, is because we have the Gospel. It has softened the

\* This lecture was in print before my attention was called to an article on "Backhouse's Travels," in the "North British Review," replete with acute and profound remarks on the civilizing influence of Christianity. It is no digression here to recommend to any reader



heart of Europe. It has all-but banished bull-baiting and prize-fighting, and those diversions where flowing blood and cries of anguish supplied the sport. The Gospel is the true antidote to the surly selfishness of man. It is the parent of politeness. Working not on placid orientals, but on rude, cross-grained northerns, it has smoothed our Gothic gruffness into something like civility, and even at a period when its more palpable influence was lost, its refining influence effloresced strangely enough in the gallant and high-souled courtesy of the age of chivalry. And now it diffuses itself more widely in that conventional urbanity which makes intercourse so easy and society so pleasant. It is at least the wooden pavement, the sprinkled saw-dust, over which the chariot-wheels of existence move more quietly than they were wont to do. And so is the Gospel the real remedy for the natural low-mindedness of man. Good taste and intellectual activity go along with the Gospel, vulgarity and mental torpor recede from before it; and though we dare not say that, but for the Gospel, there would have been no science, we fearlessly affirm, that but for the glad impulse which the Gospel gave to the mind of man,—but for the elation, and conscious strength, and healthy energy which the Reformation gave it, discovery would have advanced with drawling steps, if it had ever begun its modern march at all. The Gospel, with its constant mementoes of immortality, with its hints of realities greater than those we see, with its joyful suggestions, and its noble impulses, is the great dignifier of human nature, and so the great prompter to research, and the great guide to discovery. In the sense most eminent, the Gospel is light. Its bland halo encircles the cradle of man's infancy, and soon as he is ready to start in the career of active life, its guiding ray is ready to start before him; it hovers like the star of Bethlehem above the spot where any great discovery or glorious advent lies; and when that path is terminated, it settles down a watchfire of faithful promise on man's sepulchre. To this great leading light, we directly or indirectly owe most of the surprising discoveries and dazzling inventions of this modern time;

who has not yet seen it, a periodical as remarkable for its vigorous and enlightened Christianity, as for the power and freshness of its literary and scientific contributions.

for apart from the intellectual quickening which the Gospel has infused into the general mind of Christendom,—without this precursor to clear his path, and this preceptor to direct his thoughts, there would be no one philosopher the mighty man he this day is.

The Gospel is thus a public benefactor to mankind. Its saving benefits may be limited, but its humanizing, its comforting, and elevating influences, are abundantly catholic. It is much in the predicament of an opulent and open-hearted resident in some country-side. His stay may have been so long protracted, and his bounties may have become so customary, as to be almost conventional,—as to be a regular ingredient in the everyday life of the neighbourhood, and counted on as things of course. And it is not till he takes his departure,—it is not till they see the weeds growing in the untrodden avenue, and the raven perched on the smokeless chimney,—it is not till hungry families begin to miss the weekly dole, and weary invalids the frequent visit,—it is not till they find that their former comforts were something more than a mere peculiarity of their climate,—something more than a natural growth of their soil,—that they begin to connect their by-past privileges with his kind heart, and feel that they ought to have been grateful. Now that he and his family are off and away, and enjoying themselves in other scenes, and gladdening another home, it is ascertained how important their presence was. Were the Gospel to quit, not our kingdom, but the world, and take with it all which, from time to time, it brought,—were it to soar away to its native skies, and take with it all that it has scattered on this abode of man, from the hour that, near the Forbidden Tree, God spake the primeval Gospel,—that promise which, in one form or another, has hitherto kept the world's heart from breaking,—were the Gospel to glean back into itself all that it ever gave,—it is not Sabbaths only, and Bibles, and sanctuaries, which would disappear, but civilization would flee away,—freedom would flee away,—happy homes, and smiling villages, and peaceful neighbourhoods, would flee,—schools and colleges would vanish,—books and all the sciences would be annihilated; and in the universal blank of human joy, I question if “Hope, the charmer, would linger still behind.”

But the benefits now enumerated are incidental and indirect. To see what the Gospel really is we must consider what it does, or is capable of doing, to its willing subjects,—to those who, not content with its reflected lights and indirect illumination, come joyfully under its immediate effulgence.

And first of all, it gives them peace with God. The most unnatural state of the creature is enmity against its Creator,—the most unnatural, and therefore the most wretched. The Gospel slays this enmity, and so neutralizes the most torturing element in human misery. The Gospel, when credited, reconciles the sinner to God, and sends him on his way rejoicing. It bids him eat his daily bread with alacrity, for God hath accepted him. The Gospel turns the sinner's confiding eye to a propitious God, and snatching him from the fearful pit of alienation and antipathy, from the miry clay of guilty convictions and fearful forebodings, it puts a new song in his mouth, and with a firm footing on the Rock of Ages, gives him the upright bearing and elastic step and established goings of a freely-forgiven sinner. And it is here that you will see the superiority of your science to every other science. The Gospel alone is able to make men happy. Philosophy cannot do this. The utmost it can do is to gauge the mind of man, and tell how capacious it is—how much of the ingredient called happiness it needs to fill this greedy soul of ours. But philosophy is only a gauger of empty barrels, and can neither supply the new wine of consolation, nor tell you where to find it; and if you would know how much misery may co-exist with much philosophy, you have only to read the inner life of such a man as Mirabeau,—a man of universal knowledge, of gorgeous imagination, of exuberant eloquence, the idol of a people who, alas! had no gods but the like of him,—but himself without God, and so without a hope, at last almost without a motive; or of such a man as Rousseau, from whom nothing in the human heart seemed hidden, whose sentimental museum was stored with delicate casts and coloured delineations of the morbid anatomy of each depraved affection, and the minutest branchings of each desire and feeling; whose mournful pathology wrought out the true conclusion, that the universal malady, the long life-fever, is a search of the impossible, a delirious determination to find

joy in the joyless, infinite joy in the finite ; but who with that induction stopped, a skilful pathologist but no physician, and, ignorant of the remedy, found his nearest approach to happiness in melodious sighings after it. And, as mental science will not make you happy, so neither will the more tangible sciences which deal with matter. It is contagious, it is enough to make a man a chemist to accompany Davy in his investigations, and witness the poetic enthusiasm with which he prosecuted his midnight researches, and the boyish ecstasy with which he skipped about his laboratory in possession of some unprecedented prize. But it is heart-withering to read the records of wretchedness, the exclamations of ennui and dreariness with which his later journals abound. And neither can the arts of life make you happy. Art has done its utmost to make the outer man easy and outer life amusing ; but it all stops outside. You may put an aching heart into a balloon, and send it up into the fields of light and air, but it will come down the same bruised and broken heart which it first ascended. You may whirl a guilty conscience along the gleaming track of the merry railway some thirty miles an hour ; but the cares, the remorse, and forebodings which went in at the one end of the line will all come out at the other, and haunt that conscience still. You may put a wounded spirit into a picture-gallery or a playhouse, and regale it with the wondrous creations of genius ; but the picture of joy is like the picture of fire, it makes nobody warm ; and from the exhibition of some radiant landscape or blissful home-scene, or the rehearsal of some side-splitting comedy, the joyless worldling may walk out into the midnight of his habitual gloom, or wakening up to the drearier daylight of a wretchedness all too real, may seek his guilty refuge from it in self-destruction.

2. It gives the sure and certain hope of eternal life. A man who does not believe the Gospel may have a wistful desire or an eager hope, but he cannot have the assured confidence of a glorious immortality. A thoughtful unbeliever may send a voice of plaintive inquiry into that dim future which lies before him ; but no answer comes back from the unechoing void. It is the believer in Jesus who gets the answer from within that veil,—no dubious echo, but a distinct response. “I am He that



liveth and was dead, and behold I am alive for evermore. He that believeth in me shall never die." That believer knows that, within the veil, hidden from his view merely by the fogs of mortality, is one who has worn human nature for eighteen hundred years,—one who not only lives, but hath life's fountain within Himself, and one who has identified the believer's life with His own, by the omnipotent pledge, "As I live ye shall live also." And so conscious in the hours of his healthiest faith is that believer that his eternal life is already begun, that he wearies till this life's mist shall melt, and he behold himself conclusively in the attire of his immortality.

3. The Gospel gives the believer an ever-living Friend. Many of the productions of art, the hook and its eye, the joint and its socket, the tennon and mortice, however exquisitely finished, are incomplete without their counterparts. Their perfection consists in their incompleteness,—consists in their being so formed, that they are not complete till they have received their complement. So is it with the soul of man. Just as when you see the ball of the hinge, it suggests the socket in which it ought to play; just as when you see the tendrils of the vine, they suggest the prop to which they ought to cling; so when you see the outgoing affections of the soul of man, you see that it is formed for union with other minds,—that its completeness consists in a junction with reciprocal and congenial minds. Accordingly, you find that the usefulness and elevation of character greatly depend on fitting on to some superior mind, or associating affectionately and intimately with characters capable of elevating and ennobling your own. But when these characters are merely human,—helpful as they often are, they labour under certain drawbacks. They are imperfect. Even though they could transform us into their own likeness, we should still, in many things, fall short of the will of God. They are creatures. The love of them is apt to degenerate into idolatry. And they are mortal. They melt from our embrace,—they vanish from our view. But the Alpha and Omega does not change. We can never lift our eyes to where we used to meet His own and encounter vacancy. We can never send Him word of our griefs or our desires with any fear that the message will miscarry. We cannot love Him too much, for the more

we love Immanuel the less idolatrous we are. We cannot be too like Him, for the more exactly we resemble Him the nearer shall we approach to perfection. Remember this, it is not a theological formula, nor a historical fact, which the Gospel offers to your acceptance, so much as an ever-living and all-sufficing Friend.

4. The Gospel gives a man a conscience. There is a natural conscience, but it is not good for much. It is easily tampered with. It may be bribed, and silenced, and perverted. There is scarcely anything to which a natural man may not reconcile his conscience. But a conscience which the love of God has mollified is a tender one. It is as distressed about sin in the heart as others are about sin in the life. Its sensitiveness shuns the appearance of evil, and its filial instinct makes it a far surer index of right and wrong than the evasive, extenuating, and special-pleading conscience of the unconverted man.

5. The Gospel gives a man a heart. There are some people who look with a languid eye on every thing ; and there are others who have an interest in nothing which does not contribute to their own comfort. There are some absolutely joyless spirits from which every particle of zest has evaporated,—who lag through life so listlessly that nothing makes them smile, and nothing makes them weep,—and merely to look at them is enough to make you dreary for a summer's day. Then there are others who have some evident joy of existence, but who are as evidently their own all in all,—trim and tidy souls, like a clipped yew-tree,—not troubled with any tendrils,—any outgoing affections or redundant emotions,—snug, comfortable people, who carry their universe in a carpet bag, who love some people very dearly, but who also love with the same sort of love the velvet cushion, or the easy chair, which studies their dispositions, and adapts to their endless caprices. It is not good to have no heart at all, or a heart only for one's self. There is no need to be in such ignoble ease. The Gospel not only says, "My son, give me thine heart," but it gives the man a heart to give. The moment its joyous life wells up in a weary soul, the desert blossoms like the rose. Seeds of unsuspected gladness are quickened into life, and existence begins to

wear a face of interest and gaiety, which perhaps it did not wear, even when viewed over the cradle's merry edge. And the churl's heart grows bountiful. The little self-contained soul of the worldling expands till it comes in contact with a broad surface of existence, and wonders to find so much that is kindly and forth-drawing in objects which he formerly dreaded or despised; and in the dilatation of his delighted heart,—in the ready rush of his benevolent and compassionate feelings, and in the newly-tasted luxury of doing good, he enters on a domain of enjoyment, whose existence he formerly regarded as a hyperbole or a fairy tale. But, above all, perfect peace casteth out selfishness. The joy of an ascertained forgiveness,—the happy outset on a Zionward pilgrimage,—the felt shining of God's uplifted countenance,—it gives the man all the generosity of excessive gladness, the comprehensive good will of a peace which passeth understanding;—that eye-kindling lip-opening gratitude, which relieves itself in doxologies of brotherly kindness, in deeds of tender mercy; and the love of God shed forth abundantly, teaches the man the new lesson—to love his brother also.

6. The Gospel gives a man a soul—a mind. There is no theme on which we could so eagerly expatiate as the mental emancipations which the Gospel has bestowed on the world at large. But we are now speaking, not of its general services, but of its specific influence on the individual intellect. If that mind be a vigorous or wealthy mind before, the Gospel apprehended brings it at once fresh opulence and power. "The Gospel," says the greatest of modern historians, "is the fulfilment of all hopes,—the perfection of all philosophy,—the interpreter of all revolutions,—the key to all the seeming contradictions in the physical and moral world. It is life. It is immortality. Since I have known the Saviour every thing is clear; with him there is nothing I cannot solve."\* And just as it swept in a flood of sudden illumination over the wide page of universal history, as that page had long lain enigmatical before the philosophic eye of Müller, so has it proved an intellectual birth to many a humbler mind. That Gospel whose inspiration enabled

\* Müller, quoted by D'Aubigné.

the grovelling and besotted debauchee in the days of his moral renovation to write Oliver's Hymn—"To the God of Abraham,"—that Gospel which taught the blaspheming tinker of Bedford to write the Pilgrim's Progress,—that Gospel which put the pen of a ready writer into the rough hand of the negro kidnapper, and enabled Newton to compose his letters of delectable wisdom and sunny benevolence, as well as the good matter of his spiritual songs,—that Gospel is indeed the power of God. It renovates the intellect. It can give all the perspicacity of a clear conscience,—all the discrimination and prudence of an honest heart, and all the animation and vivacious energy of an intellect quickened from on high. The Gospel path is so plain, that a wayfaring man, though a fool, need not err therein, but he will not run in it long till he cease to be a fool. And so persuaded are we of the Gospel's enlightening efficacy, that when we meet with a Christian professor notoriously silly, remarkably senseless, we stand in doubt of him. We question, and question justly, if he can have received the truth in the full power of it; for, in every sense, it is light to the eyes, and makes wise the simple.

7. Perhaps it is saying the same thing over again, but we are disposed to add,—the Gospel gives a man an eye. An ignoble heedlessness characterizes the mass of worldly men. You point them to the stars,—but if King David had been of their opinion the eighth Psalm never had been written,—for they never "*consider* the heavens, the moon, and stars, which the Lord our Lord ordained." You point them to the flowers, but so far as they are concerned, the Great Teacher said in vain, "*consider* the lilies," for the lilies they will not consider. You send them to animated nature, but they refuse to go. The birds singing among the branches,—the high hills, with their wild goats, and the young lions in their darkling dens, are all alike to them. Their tuneless souls don't swing to the cadence of the hundred and fourth Psalm. You send them to the structure of the earth, and bid them view the marvels of creative skill entombed in its rocky caverns; but so indifferent are they to the sublime research, that had they been among the morning stars when earth's corner-stone was laid, and its foundation fastened, they would have refused to sing, and been offended with the sons of God for



shouting so joyfully on such an occasion. And it is not so wonderful that men do not care to study mere lumps of matter and cold material laws. But when a soul is visited by the day-spring from on high, a blush of joyous beauty spreads over the face of nature, and there is nothing tame, and nothing formidable, when, born from above, the beholder can say, "My Father made them all." Truly, the saints inherit the earth; for notwithstanding the strange frowning of some good men on the natural sciences, and all the unaccountable contempt which some eminent Christians have poured on the handiwork of Immanuel, they are the disciples of Jesus who most admire and enjoy the works of God. The eyes which have scanned the sparkling firmament, or dwelt on the ruby and sapphire dust of the insect's wing,—which have glistened over the laughing leagues of the golden harvest fields, or tingled as they gazed on some fairy flower,—the ears which have oftenest listened to ocean's "billowy chime," or to the grim cloud's thunder-psalm,—which have drunk the ravishment of multitudinous joys in the rich music of spring, or hearkened to the evening tune of the wilderness bee, and felt it like a hermit's orison,—those eyes and ears have been chiefly theirs to whom the brightness of each scene is the love of Jesus, and to whom the burden of every stanza in nature's ode of countless voices and uncounted ages is, "In the beginning was the word, and all (these) things were made by Him."

I might say more. I might go on to show how the Gospel gives to each one who receives it, and sufficiently avails himself of it, a pure morality, engaging manners, good taste, fitness for a higher and holier state of being, and above all, a peculiar charm, a beauty of outward holiness and a gloriousness within, an exquisite attractiveness which, by the instinct of congenial sanctity, draws toward him who has it the love of each who has got the same new name, and the complacency of God himself. So far as the Gospel is credited, and its omnipotent resources for hallowing the family home, or the individual heart admitted, there is no limit to the beatific influence of a dispensation which transmits no joy to earth which is not at least an equal joy to heaven.\*

\* Luke ii. 13, 14; xv. 6, 7; Isaiah liii. 10, 11.

And if it be matter of congratulation to enter the ministry of such a Gospel in any age, and especially in an age which has made its road so ready, and would make its triumphs so signal, as our own; it is no less matter of congratulation to commence the appropriate studies for that ministry at a time when the Gospel is so firmly established, so well understood, and so variously applied.

The Gospel is essentially a matter of fact, and its great FACT was never more fully ascertained than in the days in which we live. Not long ago the question might be raised, and the answer might occasion some anxiety, How do you know that the New Testament is not a forgery of the dark ages? And even if it were not, how do you know that the events it records are true? But, thanks to the progress of exact criticism, we are now as sure that the New Testament was written in the apostolic age, and by such men as itself alleges, as if we had seen the pen in the living hand of Matthew, Luke, and John; and thanks to the progress of the laws of evidence, we are now as sure that its main events took place, as if our actual eyes had seen the miracles, or our own ears had listened to its words of wonder. After the punctilious collation of manuscripts by Wetstein and Griesbach, and after the principles of internal criticism developed by Bentley, and Marsh, and Isaac Taylor in England, and a more numerous band in the United States and Germany, no man of the slightest pretence to scholarship will impugn the apostolic antiquity and textual genuineness of the New Testament Scriptures. And after the prodigious accumulations of Lardner, and the brief but resistless deductions of Paley, and the philosophic deliverances of Chalmers, few who pretend to common sense will question the historic truth of the events which these Scriptures record. It has come to this happy alternative, that the intellect which is not obtuse as earth, or the judgment which is not unstable as water, must, if in earnest, be shut up to the faith of Jesus, or shut out in absolute scepticism. We do not say too much when we aver that to a serious mind the dilemma is now the simple one of believing the Scripture testimony concerning Jesus, or believing no testimony whatsoever. And just as the evidences of Christianity are now so redundant as to make new corroborations little more than matters of curiosity,

so the essentials of Christianity are so well ascertained that few vital truths are the subject of longer controversy. After the unanswered arguments of Magee, the dispassionate statements and scriptural erudition of Smith, after the transparent reasoning and logical felicity of Wardlaw, and the candour, acuteness, and cogency of Moses Stuart, few who believe the Bible to be the Word of God will deny that the pillar and ground of the truth is God manifest in flesh. And after the calm and dignified prelections of O'Brien, and the vigorous expositions of Haldane—perhaps too dogmatic in his tone, but nobly tenacious of the text—few will gainsay the Reformation doctrine of justification by faith alone. And though there are some fearful departures from the faith, and some keen debates among the faithful, we question if the Church of Christ has possessed the truths of Revelation more copiously, or realized them more vividly, or avowed them more unanimously since the apostles fell asleep, than now, when all are so agreed in looking on Immanuel as the Alpha and Omega in religion, the brightness of the Father's glory, and the express image of the Father's person, and in regarding the Gospel as the divinely contrived and divinely conducted scheme for reconciling sinners to the character of God, with a view to renewing them into the image of God; and when almost all are so agreed in believing that before men are convinced of sin and righteousness and judgment, the Holy Spirit must come, and that where he is come the living faith and the holy life, the fruits of his presence, will appear.

Besides, it is a distinction of these times that the Gospel has entered more largely than ever on its legitimate domain. MAN, IN HIS MIGHTIEST UNDERTAKINGS AND MINUTEST ACTIONS, IN HIS MOST ISOLATED STATE AND MOST COMPLICATED ASSOCIATIONS, IS THE GOSPEL'S RIGHTFUL SUBJECT. This truth, often forgotten, and still oftener perverted, is now beginning to be better understood, and notwithstanding all which "now letteth," is working its onward way to its inherent and predicted vindication. Within the years of our own memory, several steps have been taken in advance towards the great conclusion, and several doors have been opened to let the Gospel in to the fields of its rightful occupancy; and whilst hitherto the Gospel has been kept almost entirely within the precincts

of churches and closets, an attempt is now making to send it up into cabinets and down into kitchens—to give it control over the kingdoms of this world, and the councils of nations, and to inscribe its mark of consecration on the horses' bells and bridles.\* In other words, whilst it has heretofore been too common to reserve Evangelical religion for the upper room of Christian intercourse or the calm retreat of secret meditation, an attempt is now making to bring it down into the morning parlour, and out into the market-place, as well as to give it a voice in the public prints, and in the nation's Parliament. A literature, in which our American brethren have taken the unrivalled lead,† has introduced the Gospel into the large territory of daily life, and has shewn how the slightest movement and the humblest meal come under the jurisdiction of the all-pervading Christianity. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God even the Father through him." And ascending from this to the highest territory—from the independent man in his isolated acts, to society in its miscellaneous interests and complicated movements, we recognise one pre-eminent name‡ challenging for the Gospel the same ascendancy over communities and nations and universal man, which all concede in the case of the individual or the family. And whether he have stamped his impress on this age or not, the great philanthropist of our day can reckon on the establishment of those Evangelized ethics, and that Christianized political economy, for which his life has been the protest, and much temporary fame the sacrifice,—as not later than the final answer to the Lord's prayer, and coeval with that time when God's kingdom having come, his will shall be done on earth as it is in heaven.

Gentlemen, I trust that before you pass forth upon this ministry, you will find yourselves in possession of something which you will not only deem it important for the world to know, but so important that you would rather die attempting to make it known, than that the world

\* Zech. xiv. 20, 21; Isaiah lx. "

† *E. g.* Abbot, Todd, and Finney in his earlier works.

‡ Dr. Chalmers.



should die without it. I hope you will be content with the old theology—the theology of the Bible—but that you will not be content till your own clear apprehensions and vivid experience give it all the zest of novelty. I hope that you will hold revealed truth so firmly, and survey the surrounding world so wisely, that you will be able to give your old theology fresh and effective applications every day. I trust that you will seek to give yourselves up in a joyful and exulting loyalty to the Lord Jesus, and in a meek submission to his teaching and transforming Spirit. And thus issuing upon the world on the noblest errand and in the might which is alone resistless, I would not despair that the world should see in your persons a more devoted ministry, and should recognise in your preaching a more developed Gospel, than these later times have been wont to witness; nor doubt that when “ready to be offered,” and entreating a son like Timothy to make full proof of his ministry, you should be able, without any pride, but with ineffable gratitude, to conclude the charge, “I have fought a good fight, I have finished my course, I have kept the faith.”

# A LECTURE

## INTRODUCTORY TO A COURSE OF LECTURES ON ECCLESIASTICAL HISTORY,

DELIVERED IN THE

ENGLISH PRESBYTERIAN COLLEGE, NOVEMBER 26, 1844,

BY THE REV. HUGH CAMPBELL.

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"HISTORY," says one of the most profound philosophers the world has ever seen, "history is philosophy teaching by example," and the proposition self evidencing its own truth to the conviction of the world, has since become so proverbial that one almost needs to apologize for repeating it. And yet Bacon only repeated the still more profound, and so to speak, the more philosophic proposition of Paul. "Now," says the Apostle, having quoted certain facts from the history of the children of Israel, "now all these things happened to them for ensamples (or, as the margin has it, 'as types'), and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. x. 11.) In these words the Apostle discloses the true philosophy of history. The life of man, whether of the individual or of the aggregate, is merely the impersonation of certain principles of action, the manifestation of certain immutable, universal, and eternal laws, and the visible result of the superintendence of God over the character, conduct, and destiny of mankind. Whatever, therefore, happens to any individual or nation is but a "type" of what will happen to all others similarly circumstanced. Past ages and nations consequently are, or ought to be, "ensamples" to all futurity.

The history of the past, then, is only the history of principles in action—the history of immutable laws in operation—the history of the development and results

of human disposition and actions under the superintendence of Divine Providence—the history of God's government among men—a government based on eternal laws, regulated by immutable principles, and devoted to the same invariable ends.

Such being the philosophic as well as the Christian view of history, the facts recorded of individuals or nations in every age or clime, are (to use the Apostles' term) but "types" or manifestations of God's dealings towards men. Such facts, accordingly, "are written for our admonition," inasmuch as they set visibly before us the laws and principles by which our own interests are and will be determined. Well, then, might the apostle elsewhere (Rom. xv. 4) repeat a truth so important, but so much overlooked: "Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

History, then, is not a mere register of facts which bear no vital or necessary relation to one another, which never can be repeated, and which, therefore, however they may excite and interest a vain fruitless curiosity, cannot, and ought not to, influence our lives. History, on the contrary, is a record of moral causes, always in active operation, and invariably producing the same results. The past is but a mirror, in which the present may see itself represented. And but for this connexion between the past and the present, history, in so far as it relates to human character, conduct, and destiny, were altogether valueless. It were of no use to the actors, because not only did they know these facts better than history could record them, but such facts, besides depending upon no permanent laws, could not influence future conduct. Experience and observation, which are nothing else than present history, would thus teach no practical lesson, inasmuch as they would be conversant only with phenomena, which depending upon no fixed law, might never be repeated. But if history thus could be of no use to the actors, it would at the least be of as little use to the readers. But the Word of God invariably connects the past with the present, or rather in this sense it recognises neither present nor past. It represents to the eye of faith principles of universal application and causes and agencies in eternal activity. It exhibits the

history of the past as the prototype of the future. Adapting itself to the concrete form of man's conceptions, it removes us from the cold barren region of abstractions to the warm prolific domain of actual existences, instinct with life, and pregnant with incentives. In gracious condescension to the habits of the human mind, not only in the untutored multitudes, but even in the educated few, God appeals to us in his Word, not only by philosophic dogmas, or by dry didactic maxims, but by the simple yet exciting details of actual life, as embodied in the history of men of like passions and infirmities with ourselves. There is not one doctrine or precept of revealed truth which we do not thus find embodied in actual life in the sacred narrative. Thus the Apostle, inculcating upon the Romans the cardinal doctrine of justification by faith, appeals to history. "What," he exclaims, "saith the Scripture?" And he answers, "Abraham believed God, and it was counted to him for righteousness."

But if past history had no present application, this fact would have no bearing either upon the Romans or upon us. The Apostle, however, knew, as we have already seen, that all past facts were only "types" of future existences, and were recorded for "our learning and admonition." He, therefore, shows that what was true of Abraham, inasmuch as it happened to him only in virtue of a general law of eternal and immutable force, would become equally true of us were we only to stand in the circumstances of Abraham. "Now," he says, "it was not written for his sake alone, that it (faith) was imputed to him (for righteousness); but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Rom. iv. 23—25.)

There is another principle embodied in history to which I wish to direct your attention, and which may be expressed in the Apostle's words, "no man liveth to himself." No, whether he be an Atheist or an apostle, no man liveth to himself. Every individual of our race is a member or part of a great system. He is influenced by, and he in return influences every other member. There is a process of action and reaction going on everywhere around us. The most minute satellite in the solar system



affects its primary, and through its primary, its power is felt throughout the illimitable realms of space.

But it is not in the world of matter alone that such agency is at work. In the world of sentient and intelligent beings around us, mind acts upon mind. However obscure and contracted the sphere in which any individual moves, he has still some neighbour upon whom he acts. This may not be acknowledged—it may even be denied—the influence may be as unfelt as the laws of gravitation, but it is not less real or potent, and let it be but systematically plied, and the effect will increase with each fresh application.

“No man liveth to himself.” We are so linked together—we are placed in such absolute contact, that whatever affects one must affect the whole. Like the electric fluid which knows of no limit to the range of its action provided you place conductor in contact with conductor, passions and principles propagate themselves with an expansiveness which acknowledges no terminus, and a vitality which knows of no decay. Human nature is originally the same in all, and whatever can find in one heart a chord responsive to its touch, will thrill throughout the whole family of man. Man is not an isolated atom, careering lawless through empty space, uninfluencing and uninfluenced. He is a vital part of a great system. Every movement brings him into contact or collision with another atom of like properties and susceptibilities to his own, to whom he communicates a new impulse, and from whom he receives a new impression in return. Throughout nature every particle is active, in conflict or in harmony with every particle around. It labours to assimilate the diverse, and to conform and intensate the homogeneous.

It is not in relation to contemporaries alone that this law exerts its authority. It possesses an immortal power. Our virtues, our vices, our opinions, our creeds, our distempers of body and of mind, are often as hereditary as are our estates, and as much the creation of our fathers. We fall heirs to the one just as naturally as we inherit the other, and they are as naturally bequeathed to our posterity and become hereditary in our families.

No, it is not in relation to contemporaries alone that this law of action and reaction operates. We come into this world with its laws and institutions, its creeds and

customs, all formed and active; and like the traveller who visits a city crowded with the monuments and memorials of the past, we cannot look around without beholding the ruins of former opinions, nor move without trampling upon the rubbish of past ages. Pent up in this contracted sphere, the mind cannot take one step without coming into contact with something that leaves its impress behind it. But if the present acts upon the future, the future reacts upon the present. The present is too contracted an arena for the gigantic ambition of man. We would live also in future ages. The praises of our contemporaries are not enough; the plaudits of posterity are an object of noble ambition. Men who despised the opinions of their ancestors, and were independent of the judgments of their contemporaries, have formed their designs and conducted their execution by a standard prophetically obtained from the future. Through this law all ages become contemporaries, and all nations but one vast family.

“No man liveth to himself.” There is an undying vitality in every principle, an immortality in every act. It is not living beings alone that propagate their species; opinions and actions have a procreating power also. A sentiment is uttered—incautiously it may be—it is, however, called into existence; but to annihilate it is beyond the power of him who called it into being. Its existence runs parallel to, and is commensurate with, his own existence. The opinion thus broached is imbibed and propagated. It encounters resistance. The collision kindles the flames of controversy. Pride, anger, and a whole host of ungodly passions mingle in the strife. The more fiercely they are assailed the more closely are its advocates attracted together, until at last they form themselves into a sect, animated with all the enthusiasm and proselytizing zeal of young converts. And thus an opinion, thoughtlessly uttered at first, may be systemized by controversy, kept alive by enthusiasm, propagated by zeal, and handed down to posterity by a sect. Every one conversant with the history of opinions as they arose and were propagated in the Christian Church, knows that this is the natural history of all heresies. The matter is of much importance to be kept in view, because there is not one heresy of modern times which is not the corrupt spawn of some

heresy hatched within the first three centuries of the Christian era, or the very same heresy galvanized and made to exhibit its convulsive struggles after a slumber of ages.

I fear I may be supposed to have spent too much time upon a matter so very simple and apparently so universally recognised as an admitted truth. But if it be admitted, it is to be apprehended it is only as a speculative notion, which has very little practical influence on our conduct. At all events, in commencing a series of lectures, whose aim it is purposed to be to treat history as a living active representation of the laws and maxims of God's moral government of the world, it appeared necessary at the very outset to announce thus distinctly one of the leading principles which lie at the base of all our investigations. I ought to premise further, before closing these preliminary remarks, that if those observations already offered are true, as they undoubtedly are, regarding civil history, they must be, not more true, for that they cannot be, but more evidently and confessedly true regarding ecclesiastical history.

The history of the Church in its widest, and indeed its proper sense, commences with the creation of man. Starting from that point, it traces the dealings of God with his people, the development of his plans for their guidance and governance, and their conduct in relation to him and to one another, down to the present day. It records the origin, modifications, and influence of all the rites, precepts, tenets, and institutions, not only which God revealed and inculcated, but which were, through any instrumentality, introduced into the Church. In one word, its object is to reproduce and set before the mind of a reader or hearer in any age, a complete representation of the Church in living action as it existed at all past periods.

From this short enumeration of the topics which ecclesiastical history embraces, it must be obvious, not only how interesting, but also how instructive it must be to every Christian man. It records the family history of the family of God: the griefs, the joys, the sufferings, and the triumphs of our fathers in the faith—the sins through which they suffered, the graces through which they triumphed, and the inheritance which they finally

obtained. It records the actions of the armies of the faith, their privations and troubles, their defeats and conquests, until, in triumph at last, they entered the city that has a foundation, whose builder and maker is God. It sets before us, as in a map, our fathers' journeyings in the wilderness, describing the Egyptian bondage from which they started, the initial loves and fears, pursuits and persecutions, employed to seduce them back into their servile condition, the baptism of tears and of terrors through which they escaped, the Sinai thunderings to which they listened, the hosts of the aliens they encountered, the sufferings and dangers they underwent, but also the food of angels with which they were furnished, the grapes of Eschol brought from beyond the Jordan to strengthen them for present toils, and encourage them to future triumphs, until at last they cross the Jordan, and enter into possession of the promised land. The history of the Church is the history of the individual, mapping out the country through which he must pass, and describing the circumstances he has there to expect. It is personal religion embodied in action. It is God speaking by facts. It is the condition of the Church in all ages mirrored in the history of the past. Whatever has been may be, and must be in the event of the circumstances being repeated. The topics embraced in Church history then, its tenets and rites and heresies and government, are matters of essential, as they are of permanent interest and utility to believers in all ages.

But although these are the principal topics with which ecclesiastical history is conversant, it neither is, nor can, nor yet ought to be confined to these alone. The Church and the world have never stood in a state of complete isolation from one another. They act and re-act, they are mutually influenced by and influencing one another's condition and destiny. There are no broad landmarks to distinguish their territories—no intervening oceans to separate their boundaries. Two distinct societies though they be, they are not like two separate nations whose citizens never mingle, whose interests never can clash; and still less like two planets, which, although parts of the same system, and exerting a mutual influence upon one another, yet require the eye of art to discern, and the calculations of science to sum up the amount and



momentum of such influence. The Church and the world, on the contrary, co-exist in the same community—their boundaries are interlaced—their interests are interwoven—their members are intermingled. Nay, more—although the members of civil society are not, therefore, members of the Church, yet the members of the Church are necessarily members of the body politic. The Church and the world, then, live in the closest and the most intimate relationship. It is thus impossible but that they should mutually affect one another. Whatever influences the world is found to exert some influence upon the Church, and the Church equally re-acts upon the world.

Living thus in such close relationship, linked together, so to speak, in such indissoluble alliances, it is impossible to understand the condition or write the history of the Church without an intimate acquaintance with the condition of the world. Without by any means maintaining that all the evils which have existed in the Church have been superinduced by the world, on the contrary, acknowledging that much, it is impossible to say how much, of the evils which have corrupted the Church have sprung up within its own bosom, it is yet manifest that much, very much, of the corruptions in doctrines, morals, and polity, which have polluted the Church, have been received from the world. It is, on the other hand, just as true that, although it were perhaps but a partial representation, were we to maintain that all the good that existed in civil society has been imported from the Church, yet it were a proof of the most blinded prejudice to say, that far the greater part of the good which at any time existed in the body politic has not been acquired directly from the Church.

From this most close and intimate relationship of the Church and the world, it is impossible, we repeat it, to write the history of the one without a knowledge of the other. No man can write the history of the progress of civilization, the diffusion of the arts and sciences, the amelioration of the social condition of man, the advancement of jurisprudence, commerce, and social order without taking into the account the influence of the Church, nor, on the other hand, can the origination of heresies, schisms, and hierarchical tyranny in the Church be satisfactorily explained without a knowledge of the forms

of government, the dogmas of philosophy, the moral, social, and political state and economy; without, in short, an intimate acquaintance with the actual condition of the nations in which Christianity was established.

This much may suffice to show that ecclesiastical history is no fragmentary branch of knowledge, nor a department that requires little study or few acquirements. On the contrary, we know not of any subject which requires deeper or more extensive research into the sources of knowledge, a more philosophic spirit, a nicer taste, a keener intellect, or more versatile powers, than the history of the Church. There is still another talent at the least as essential to the Church historian as any of the preceding, or, indeed, all of them put together, and that is an orthodox creed, and a pious heart. Without this, all other talents and acquirements can be but of little avail. Orthodoxy and piety, indeed, cannot of themselves suffice, since without inspiration they cannot communicate a knowledge of facts. But the most extensive, minute, and accurate knowledge of facts cannot unravel the intricacies of the human heart, furnish the key to open up the avenue to the springs of Christian action; cannot reconcile the apparently irreconcilable phases of human passions, or set before us the living man in all the veritable lineaments and distinguishable proportions of his individual character. To accomplish this requires a sympathy with your subject,—an experience of his principles of action, a familiarity with his habits, his modes of thought and perception, his hopes and fears, his joys and sorrows. Without a natural taste, an intimate acquaintance, an enthusiastic admiration, and a nice perception of the harmony of sounds, the combined beauty of colours, and the symmetrical proportion of parts, no man can be deemed qualified to descant upon painting, music, and statuary. None but a man gifted with a poetic temperament can enter into the spirit of poesy, enjoy its beauties, or even point out its defects. And how can any man write the life of a Christian, or the history of Christianity, who does not himself possess, so to speak, the Christian temperament, has not such sympathy with his subjects as enables him to enter into their feelings, understand their character, and estimate the motives by which in every situation they were actuated? Per-

sonal piety, therefore, a sound scriptural creed, a devout heart, and a chastened imagination, we deem essential to an ecclesiastical historian.

I have said at an earlier part of this introductory lecture, that the history of the Church, in its widest acceptation, commences with the creation of man. It is our purpose, however, to confine ourselves to the history of the Christian Church. This branch of ecclesiastical history commences, properly speaking, with the resurrection of Christ, or perhaps, still more properly speaking, with the day of Pentecost. Whatever precedes that epoch, however essential, and very many things that do precede that epoch are essentially necessary to a proper understanding of the subject, such as the personal history of our Saviour, the creed, philosophy, and institutions, the moral, domestic, and social condition of both Jews and Gentiles, are merely preliminary to the proper topics of our course. A knowledge of the subjects alluded to, however, is essential. The converted man retains in palpable manifestation the impress of his previous character. Grace has sanctified his passions, and consecrated his powers, but the natural force of the passions and the quality of his intellectual powers remain in all the previous distinctiveness of individual identity. It is here, in the moral, as in the physical creation. Art, to use a homely illustration, can convert what is in its native condition a poisonous bulbous root into the nutritive potato, and the meagre bitter crab into the luscious and succulent apple. But no art can transfuse the properties of the one into the other, or convert the apple into the potato. And just in like manner grace converts the sinner into the saint, but leaves unaffected the original properties of his distinctive individuality. The proud pharisaic Paul grace can convert into the meek and humble penitent; but grace does not quench the fire, or abate the energy, or blunt the keenness, or dim the perspicacity of his natural character. And just in the same way the Jew and the Gentile, the Asiatic and the European, the African and the Esquimaux, possess characters as distinguishable after as before conversion.

Nor is this true only of natural character. It is equally true of habits and intellectual acquirements. The properties that distinguish the oak from the bramble in their native forests, will be just as perceptible should you

transplant them into the garden ; and the man of cultivated intellect and philosophic attainments will retain in the Church, the garden of the Lord, the same peculiarities which in the world, that waste howling wilderness, distinguished him from the illiterate or the mindless.

These observations, properly applied, will serve to explain the differences which are found in every age to exist between the Christians of different regions—men reared and educated under different influences. They will also serve to explain how and from what sources many of the errors which early corrupted the truth were introduced into the Church. The Jew, as we see, for example, in the Epistle to the Galatians, brought with him into the Christian Church the errors of his Judaical system. And the Gentile, as we perceive, e. g., in the Epistle to the Colossians, attempted to engraft upon Christianity the corruptions of his heathen mythology and philosophy. We have only to look within to discover that our natural or acquired modes of thought, perception, and action, are not annihilated by conversion, and whatever other differences may have existed in the condition of the primitive believers, we have only to look into the Scriptures to perceive that there existed no difference on this point.

But although, as has been said, a knowledge of these cognate branches respecting the state and condition of matters preceding the promulgation of Christianity, is essential to the ecclesiastical historian, the proper epoch for the commencement of his labours is the resurrection of the Saviour ; or, we would say again, perhaps, more properly speaking, the descent of the Holy Spirit on the day of Pentecost. Commencing at that epoch, he traces the diffusion of Christianity, the formation of Churches, the establishment of the various institutions of the Gospel, the origin of heresies and schisms, the lives, labours, and character of the principal agents throughout the apostolic period. He then descends into that dark chasm that divides the glorious daylight of inspired history from the dawn of authentic information about the end of the second and commencement of the third century. This, next to the apostolic age, is perhaps the most important period in the history of Christianity, because, at its close, we find



in embryo almost all the rites, heresies, and institutions which have since appeared in the Church, germinating, or in full progress towards development and maturity, and yet, through lack of authentic memorials, we are ignorant of the process by which matters hastened towards such a consummation. At the close of the apostolic age, the Church enters into a cloud so dark and impenetrable, as to preclude our attaining to one clear glimpse of its progress. Towards the close of the second century the Church again emerges into day, but very different indeed from what she was when we had previously seen her. But how it was that the change took place—who were the agents—what the predisposing causes, means, and instruments, is concealed in impenetrable obscurity. All we can discover is revealed only by hints and tendencies, elicited by metaphysical anatomy of human nature, eliminated by a process of historical criticism, or evolved from a train of analogical investigations.

From the beginning of the third century to the reign of Constantine the Great, we possess, on the whole, sufficient materials from which to present an accurate portraiture of the Church. During that period the Church was in the fire of persecution, and those who fancy that persecution has in and of itself a purifying influence, need not go farther to correct that prejudice than the history of that age. An idea has somehow gone abroad, and has been maintained on the one hand for controversial purposes, and embraced on the other from a pietetic feeling, that the Church was pure until she was corrupted by an alliance with the State. The only favourable apology that can be assigned for the propagation of a delusion so gross, is, that those who maintain it speak in the most entire ignorance of the history of the period. Assuredly, it would be difficult to point to an age that exercised so disastrous an influence upon the purity and piety, the orthodoxy and order, of the Church, as those halcyon days when it was dissociated from the State and lay in the fire of persecution. Of course we do not maintain that the Church became corrupted because she was not connected with the State, or was under persecution. This were just to rush into the opposite error. We simply maintain what the existing records of the period too abundantly

testify, that there has hardly appeared an error, or a form of error, in the subsequent condition of the Church which did not exist within her pale at the age adverted to.

From the time of Constantine to that of Gregory the Great, we possess the most ample materials from which to write the history of the Church. It is very true, that the history and records of the period are principally, almost, indeed, exclusively occupied with the ambition of prelates, the polemics of heresies, the formation of ritual and liturgical offices and codes, the erastianism of the secular powers, the pomp and chicanery of councils, the progress of superstition and idolatry, the unnatural asceticism of hermits, and the general corruption of doctrine and demoralization of manners; in one word, with the external form and circumstances of religion, to the entire omission of its inward life, modes, and operations. Still, from the ample materials of the time, we can easily arrive at a sufficiently accurate and comprehensive conception of the spiritual condition of the Church. The Church was then culminating towards the zenith of its secular glory when the phosphorescent glare it emitted but evinced the putrescence whence it proceeded. Before the end of the sixth century, the Church had systemized and consolidated all those tenets, rites, and ordinances, it maintained till the Reformation. Subsequent centuries, in fact, but developed the germs, or, rather, matured the fruits which appeared in the fourth century.

Coming down the stream of time, the ecclesiastical historian has to trace the progress of the Church throughout that dark and dreary period commonly denominated the middle, or, still more appropriately, the dark ages. This period is called dark, not so much because we lack the light of records to guide us through its calliginous centuries, but because then darkness covered the earth, and gross darkness the people. With a transport rivalled only by the ecstasy of him who has passed a winter in arctic regions, we hail the first dawnings of that light which ushered in the day of the Reformation. Amid the palpable darkness of the middle ages, indeed, we here and there, after some researches, discover, struggling with the surrounding gloom, the faint glimmerings of some luminaries, few and far between, reflecting the beams of the Sun of Righteousness. These are, however, forgotten when

the morning-star of the Reformation, as Wycliffe has been well termed, with his successors, or satellites, Huss, and Jerome of Prague, appear on the horizon. From this period, through the aid supplied by modern researches, we can proceed with steady progress in developing the causes that led to the Reformation. From that glorious period to the present time, our difficulties will arise, not from want of information, but, if I may so speak, from its very excess, and the various controversies that have agitated, and still agitate, the Church.

Before closing this general introduction, I may take this opportunity of stating, that the present course of lectures will be confined to the history of the Apostolic Church : meaning, by that term, the Church of the first century. As the facts relating to that age upon which we can depend with any certainty are almost all contained in the New Testament, with which you are all familiarly acquainted, I may also intimate, that instead of repeating facts so well known to all who may attend this class, it appears more beneficial, although certainly attended with greater difficulties, to deliver a series of historical dissertations, embracing such subjects as are necessary to a scientific and systematic conception of the Apostolic Church. The first part of the course will thus embrace the moral, theological, and philosophic systems and condition of the Jews and Heathen at the period of our Saviour's Advent, so far as these tend to throw any light on the facts recorded in the New Testament. It will embrace, also, an account of the human agency that aided and obstructed the diffusion of Christianity, with the heresies that sprung up within the bosom of the primitive Church. The second part of our course will treat of the rites, discipline, government, and mode of worship, which the apostles instituted and practised, with the moral and social benefits that resulted from the establishment of Christianity as compared with Judaism and Heathenism.

These subjects will be treated, of course, not theologically, but historically. And here I would entreat your attention to the different departments assigned to the ecclesiastical historian and the dogmatic theologian. The one is conversant only with doctrines, the other principally with facts. The theologian organises into an orderly system the various doctrines that lie scattered throughout

the sacred volume ; the ecclesiastical historian arranges into a consecutive narrative the several facts it records. The former investigates the orthodoxy, or heterodoxy, of professed doctrines ; the latter expiscates the truth or falsehood of recorded facts. There are no two branches of science between which a clearer line of demarcation can be drawn, than between the departments of the theologian and of the ecclesiastical historian. And even where they seem to invade one another's territories, the objects of the chemist and the geologist are not more distinct than are theirs. The theologian adverts to facts, only in order to educe doctrines from them. The ecclesiastical historian, again, considers doctrines merely as facts, and treats of them only as parts of his narrative.

Let it not be supposed from what has now been said, that the ecclesiastical historian should or can be indifferent to the orthodoxy or heterodoxy of the doctrines he narrates, any more than, to recur to an illustration already employed, the chemist can view with equal satisfaction the poisons and the sanatives he can extract by his art. No man, who loves the truth as it is in Jesus, can view with an equal regard soundness and unsoundness in the faith. But even in contending with heresy, the theologian and the ecclesiastical historian, while they aim at the same end, seek to attain it by different means. The theologian combats error by confronting it with revealed truth ; the ecclesiastical historian, by tracing it up to its origin, and proving, from the facts with which it has all along been connected, that it neither was taught by the apostles nor received by their primitive successors, nor yet ever held without consequences injurious to the faith and to morals. The business of the theologian is accomplished when he has proved that the unsound tenet is not contained in the Word of God ; but the ecclesiastical historian must besides trace it to its originator, describe the circumstances in which it originated, the controversies it excited, the parties that engaged in the dispute, the modifications it underwent in the progress of the discussion, and the moral, social, and theological effects it produced ; that is, as has already been more than once repeated, the one treats it as a doctrine, the other as a fact. This much, although the subject is very clear and simple in itself, I have thought it necessary to



premise, to prevent all mistakes and disappointments in future.

Such, then, is a condensed summary of the subjects that will come before us—such the mode in which we purpose to proceed. It need hardly be said, that no subject can be more interesting or instructive, not only to the Christian or the moralist, but also to the philosopher or the statesman, than the history of the Church. It is but natural that a man should exaggerate the importance of a subject to which he has devoted the studies of a lifetime, and his praises of his own particular department are commonly received, not only with suspicion, but with a stronger feeling of dissatisfaction. I will not, therefore, descant upon the importance, or what I might deem the necessity, of a thorough acquaintance with Church history, to every man who would be a teacher in Israel. But this much may be permitted, and this much, because confessedly true, must be said, that as almost all the controversies that agitate the present age, and sever into distinct, if not hostile parties, the various denominations that constitute the Christian Church, either arise or terminate within or throughout their course, traverse almost exclusively the territories of ecclesiastical history and economies, no man who would assign a reason for the position he occupies, and much more, no man who would maintain the distinctive peculiarities of the party to which he belongs, can or ought to remain ignorant of this department of theological science. If we can read at all aright the signs of the times, or mark the events that seem rising on the horizon, not only ministers, but even lay members, ought to be sufficiently versed in the history, jurisprudence, ritual, and polity of the Church ; in other words, the constituent materials of ecclesiastical history, to be able to discern truth from error, on those topics which promise, or rather threaten, to form the most absolving controversies of the present century. If to this we add, that ecclesiastical history is very far from being confined to the external matters that pertain to the Church, such as its ritual, polity, and outward condition, —that one of its most essential departments is the history of creeds and codes of morals, their origin, progress, and modifications, the controversies they excited, the parties that engaged in the discussion, the influences they exerted

on the inward condition and spiritual life of the Church, enough has been said to demonstrate, that while, to master the subject, requires the undivided energies of any man, no one can be deemed a fit teacher of others, even in the ordinary ministrations of the pulpit, who remains ignorant of this department of knowledge. Ignorant of the history of the past, we may fancy that certain projects are sure to lead to success, or that certain dogmas portend disasters; while apprized of the past condition of the Church, we know that such projects have never been tried but they have resulted in ruin, and that such dogmas are but the spawn of certain conditions of the public mind. With the history of the Church before us, we possess an instrument by which to ascertain our relative position on the ocean of time, and from our observations, to discover the course we ought to steer. Guided by our knowledge of the past, as by a species of reflex experience, the failures of our predecessors are a beacon to warn us from the rocks on which they made shipwreck, and point out the way of safety and success. Conversant with Church history, and thus familiarly, as we might almost say, personally acquainted with the great and the good of all past ages and nations, we live under the inspiring influence of their presence, and may apply to ourselves the words of the apostle, who, after giving a biographical or historical sketch of the great characters of ancient history, thus practically applies the subject to himself and his contemporaries: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us; and let us run with patience the race set before us;" and as our brightest model, and our most stimulating motive, "looking unto Jesus (as depicted in history), the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God."

# REMEMBERING ZION.

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TO  
SCOTCHMEN IN DUBLIN.



*Presbyterian Church, Ormond Quay, Dublin.*

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O Lord of hosts, to me !  
The tabernacles of thy grace,  
How pleasant, Lord, they be.”

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PRESBYTERIAN CHURCH, ORMOND QUAY, DUBLIN,

*March 20, 1848.*

THIS Tract was originally addressed to Scotchmen in London, amongst whom it has been extensively circulated and eminently useful. As Scotchmen in the Irish Capital are placed in circumstances very similar to those in which their countrymen are placed in the English Capital ; it was thought that much good might be done, by having an edition of the tract published and addressed to Scotchmen in Dublin. On applying to the author and publisher, they most kindly acceded to this proposal. A few verbal alterations have been made to adapt this edition of the tract to the persons to whom it is addressed.

*The following are the Services in the Presbyterian  
Church, Ormond Quay, Dublin.*

SABBATH..... 12 o'Clock, and 7 P.M.

WEDNESDAY ..... ,, 7 P.M.

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SABBATH-SCHOOL ..... 10 o'Clock A.M.

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## REMEMBERING ZION.

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WHEN the Israelites were in a city, vast and ungodly, like Dublin,—a city without a Sabbath—they used when they had opportunity, to sit down and talk of the fair land and the lovely temple from which they had been wrenched away. “By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion.” Dear fellow-countrymen, most of you are so far like the Israelites, that you remember with tenderness the land of your birth, and cannot bear that others should speak of it disparagingly. You like to be reminded of the scenery of Scotland, the summer verdure of its straths and glens, and the polished fulness of its deep blue lakes, its wailing winter torrents, and the snow-laden mountains which feed them. And you love its ancient minstrelsy, the gathering songs, in whose high pulse the hero-hearts of the olden time still throb, and those pathetic dirges which were nature’s own anthems, chanted by moorland winds and lonely waterfalls, long before man set them to his music. But there are glorious things of Scotland which you have still more reason to remember; you have not forgotten the schools and sanctuaries, and sabbath-days, which once were Scotland’s own; and, perhaps, you will not refuse to listen a few moments, whilst we would call them to remembrance. Let us here, in this busy tumultuous Babylon, sit down for a little and remember our Zion.

You remember the Sabbath days of Scotland. You remember how the Sabbath was wont weekly to set every

house in order throughout the land. You remember the Saturday evening's preparation for the Sabbath's rest ;—the early cessation of labour in the fields and factories, the timely marketing, the lustration of each apartment, the arranging the household furniture, the fetching home of water from the well, and the storing of fagots for the fuel, the busy exertions of young and old to anticipate and supersede all Sabbath toil, which resulted in imparting beforehand a look of Sabbatic neatness and tranquillity to the well-ordered habitation. You remember, too, the friendly visits which neighbour families were wont to exchange that evening, loth to invade the sanctity of one another's houses on the Lord's own day ; but glad to take advantage of this breathing time, to cement those friendships which they meant to be hereditary. You remember the Sabbath dawn, with its morning orisons, and the prompt preparations for the house of God. You remember the fresh and wholesome aspect of the mustering population, as they wended slowly through the church-yard ; the spectacled matron with her bulky Bible wrapped in its snowy kerchief and provided with a fragrant sprig of some favourite herb : the cottar in the homespun suit, which the Sabbath storms of many winters had washed but had not tattered ; and the artizan with his children, whose countenances forgot their week-day toil, as they put off their week-day garments. If it were a parish over which a man of God presided, you remember the reverence of their worship, and the solemnity of their hearing ; whilst one who understood the case of each, spoke home to the hearts of all, and their common confessions, and thanksgivings, and supplications, uttered by one voice, were echoed by a hundred hearts. You remember the heart-



music which you sometimes heard at the up-rising of the great congregation, when the burly voice of manhood and the quivering notes of palsy stricken age, "young men and maidens, old men and children," praising God, told that he had made their hearts right glad. You remember the Sabbath eve, when the children's tasks were over, and the sermons had been repeated ; and with the Bible or the Pilgrim's Progress, or the Four-fold State, each hied away to the barn or the fir plantation, or some one of the thousand cottage oratories, which God knows full well in that land of many worshippers, till the downward sun reminded them that it was time to close these solitary studies, and gather round the household hearth once more.

O Scotland ! much I love thy tranquil dales ;  
 But most on Sabbath eve, when low the sun  
 Slants through the upland copse, 'tis my delight,  
 Wandering and stopping oft, to hear the song  
 Of kindred praise arise from humble roofs ;  
 Or, when the simple service ends, to hear  
 The lifted latch, and mark the gray-haired man,  
 The father and the priest, walk forth alone,  
 Into his garden plot, or little field,  
 To commune with his God in secret prayer.

We could recal scenes more sacred still,—the solemnities of communion seasons,—the hallowed incidents of domestic life,—and the dying testimonies and exhortations of well-assured believers. The memory of many a reader can recal the whole, for it is not so long ago since the beauty of holiness adorned many regions of that land ; the relic of better days, or the result of a religious revival in these latter times. But there is no need. It is generally conceded, that Scotland was once a religious country—

more so, perhaps, than any nation in Christendom ; and, it is as generally conceded, that in its better days, Scotland owed to its church whatever family or personal religion it possessed. But on such a subject, it is safest to hear a stranger. I therefore quote the words of one who paid a long visit to that kingdom upwards of a century ago, and whose verdict is the more decisive, inasmuch as he was neither a Scotchman nor a Presbyterian. “When we view the soundness and purity of her DOCTRINE—the strictness and severity of her DISCIPLINE—the decency and order of her WORSHIP—the gravity and majesty of her GOVERNMENT : when we see the modesty, humility, and yet steadiness of her assemblies ; the learning, diligence, and painfulness of her ministers ; the awful solemnity of her administration ; the obedience, seriousness, and frequency of her people in hearing, and universally an air of sobriety and gravity on the whole nation ; we must own her to be at this time, the best regulated national church in the world, without reflection upon any of the other nations, where the protestant religion is established and professed.”\*

Assuming, therefore, that Christianity once throve wonderfully in our native land, and assuming that the Church of Scotland was the instrument which God employed to bring about this flourishing state of religion, it may be worth while to inquire, whether there be any peculiarity in that church to which these blessed results are owing. And in doing this, we wish not to disparage other denominations. We believe that God has owned many churches as well as ours. We have Christian friends in the Church of England whom we dearly love. We rejoice

\* Defoe's Memoirs of the Church of Scotland, 1717.

to know that Independents, and Baptists, and Wesleyans, and many others can produce seals of apostleship,\* in multitudes of converted souls, as well as we. But we do think, if Church History is of any use, that we should search it to see which form of Christianity best fulfils the purposes of a Church of Christ: and we do think it no slight matter to depart from scriptural rules and usages, even in the minutiae of church government and worship. And from all that we know of the New Testament, and of the history of other churches, we feel truly thankful that we are members of the Scottish Church.†

I. We are thankful for its doctrinal standards. They are clear and simple, and at every sentence they appeal to the written word of God. They are self-consistent. There is not a word in the Confession which contradicts the Catechism, and not a word in either which contradicts the Scriptures. We are the more thankful for this, after observing that conscientious members of other churches are embarrassed by real or apparent contradictions in their standards, which it requires an exercise of an ingenuity hurtful to the conscience, to reconcile with themselves or with the truth. The standards of the Church of Scotland contain the Reformation doctrines in their fulness. They are not peculiar to our church. They were prepared by an assembly of the most gifted and godly divines in Britain, and are the result of years spent in deliberation, mutual conference, and prayer. Speaking of the Westminster Assembly, says their contemporary, Richard Baxter, "The divines there congre-

\* 1 Cor. ix. 2.

† It may be well to explain that we use the terms, "Scottish Church" and "Church of Scotland," in their larger, or rather in their original sense, as designating Scottish Presbyterianism.

gated were men of eminent learning and godliness, and ministerial abilities and fidelity. And being not worthy to be one of them myself, I may the more freely speak that truth which I know, even in the face of malice and envy; that as far as I am able to judge by the information of all history of that kind, and by any other evidences left us, the Christian world, since the days of the apostles had never a synod of more excellent divines (taking one thing with another) than this synod and the synod of Dort were.\* And his verdict is confirmed by the enlightened and devoted Archbishop Usher. The Christian world has given its suffrage in favour of the Westminster Assembly, for no summary of faith has been so widely taught as its Shorter Catechism. It is a favourite with almost all the Evangelical denominations. And is it not matter of thankfulness to belong to a church which at once enjoys scriptural standards, and symbolizes with the other churches of Christ?

II. We are thankful for the simple and spiritual worship which God has preserved in the church of Scotland. There is no church which he has more thoroughly delivered from carnal ordinances and commandments of men. Those who worship the Father in spirit, find nothing here to trammel or encumber them. Those who cannot so worship, will find no substitute for devotion to delude them. We do not wish to introduce any thing into our worship which our Master did not warrant, and which his first disciples did not practise. The psalms, and hymns, and spiritual songs—the prayers, not read from a human form, but prompted to the heart by the Spirit of supplication; the reading and

\* Baxter's Life and Times, folio, p. 73.



preaching of the Word, are our ordinary sanctuary service. "It is the Spirit that quickeneth," and where He *is not*, a form of prayer will not quicken ; and where He *is*, a form of prayer is not needed. When our ministers are carnal unconverted men, our worship is sufficiently *formal* ; when they are men "full of faith and of the Holy Ghost," our worship is lively and life-giving. The Lord Jesus designed that none but men of prayer should be his ministers ; and his people should choose none but these for their pastors. Wherever we have faithful ministers we have New Testament worship. Our directory for worship contemplates nothing less, and admits of nothing more. We keep the feast as our Master appointed. We do not kneel in receiving the sacramental bread and wine, for Christ's disciples did not kneel ; and kneeling is not the attitude of those who celebrate a feast. We have no altar, for we believe that Christ was offered *once* ; and we do not find in Scripture the sacrament of the Supper called a sacrifice, nor the Lord's table an altar. Our worship may have little pomp. It does not attract the carnal eye nor the carnal ear ; but it is enough for us that it satisfies the regenerated soul ; and those who have worshipped in our churches during seasons of refreshing from on high, never felt that the service was meagre, or that forms of prayer would improve it.

III. We are thankful for the efficient government enjoyed by the Church of Scotland. We have ministers, whose special office it is to preach the word and dispense the sacraments. There are no ranks nor degrees among our ministers. We have one king, even the Lord Jesus, and all of us are brethren. None exercise lordship over the other, Luke xxii. 25, 26. All are alike bishops, that is, overseers of their particular flocks. All are alike

evangelists, or preachers of the Gospel. All are alike presbyters or elders. This is what is meant by presbyterian parity. Then besides ministers or “elders who labour in the word and doctrine,” (1 Tim. v. 17.) we have ruling elders, whose office it is to aid the minister in the oversight and government of the church—visiting the people, instructing and exhorting—giving their counsel where it is asked or needed,—and watching and praying together for the spiritual prosperity of the flock. And, lastly, we have deacons, who like their representatives in the apostolic age, make it their special business to care for the poor, and superintend those arrangements which promote the outward comfort of the congregation. Our government is not arbitrary ; it is the government of love and good-will. It is the government of brethren consulting together for the peace and purity of the congregation of which we are all alike members, and for the honour of our heavenly King, of whom we are all alike subjects. And if any thing occurs where we wish advice, or where any one feels himself aggrieved, there is the Presbytery or Synod, the council of associated ministers and elders to whom we can go. (Acts xv.) In this we are like all the first reformed churches, with a single exception ; and here again we are thankful that in our ecclesiastical polity we should so nearly agree with all these Churches of Christ, the Churches of Holland, Switzerland, and Germany, the Huguenots of France, the primitive Waldenses, and our own apostolical Culdees.

IV. The Lord has blessed the Church of Scotland with a succession of holy and faithful ministers. Time would fail to tell them all. But there were its proto-martyrs, PATRICK HAMILTON, more noble as Christ’s faithful witness than as King James’s kinsman ; and

GEORGE WISHART, the smoke of whose immolation wafted the gospel where his voice had failed to carry it. There was its great Reformer KNOX, with his excellent spirit, patriotic, most forgetful of himself and of his enemies, but most loyal to his God, by simplicity of faith, outwitting crafty men, and with the straightforward zeal of an honest, and therefore fearless heart, achieving results which were only possible to him that believeth. There were JOHN WELCH, who, after many hours spent in prayer, would preach sermons to which few could listen without weeping : ROBERT BRUCE, before whose searching eye, the most intricate and subtle natures felt themselves revealed ; and beneath whose voice gnarled cedars bent like willows, for the Spirit of God spake by him ; of whose prayers it is said, “ each sentence was a bolt shot into heaven ; as of his sermons, each sentence was a bolt shot from heaven into the heart : ” HUGH BINNING, who laid his fine philosophy and precocious scholarship and classic taste all at the feet of Jesus, and was honoured to deliver those discourses, to which grey haired theologians listened, and protested there was “ no speaking after him ; ” and which fastidious critics now read, and wonder how writings, so pure and elegant, could be produced in a rude country and in a pedantic age : ANDREW GRAY, whom the Lord made ready in such haste for himself, that ere he reached his twenty-second year, believers ripe for glory, saw that he was riper still ; and whose enraptured anticipations of the heavenly communion, are to this day the solace of many an aged pilgrim and dying saint in Scotland : JAMES DURHAM, the humble evangelist, who rejoiced to decrease that his Master might increase, but withal the Spirit-taught counsellor, to whom far-travelled inquirers came, and

blessed God for a guide so skilful and judicious : SAMUEL RUTHERFORD, who lived so much on high, that you wonder how he had patience to amass such learning, and write so many books—perhaps, the completest instance of absorbing affection for the person of a living Saviour—the liveliest example of a life hid with Christ in God, which these latter ages have produced : WILLIAM GUTHRIE, whose benign and gentle spirit drew all men after him, till persecutors themselves felt the fascination, and Fenwick glebe was built over with the houses of people, who counted it happiness to be near him : so modest, that the only little book \* he ever published was printed, because he could not help it ; and yet of that little book, Dr. Owen said, “ There is more divinity in it than in all my folios : ” JOHN LIVINGSTONE, a man full of faith and of the Holy Ghost, of whose ministry we have this record ; that in two parishes, 1500 souls were confirmed or converted under it : THOMAS BOSTON, whose peaceful walk with God is not yet forgotten in Ettrick Forest ; and whose writings, originally designed for his own shepherds, are now praised in all the churches, and most prized by those Christians who have farthest grown in grace : and, to name no more, JOHN MACLAURIN, whose Sermon “ On glorying in the Cross,” is of all printed Sermons, the one which God has honoured most, and whose appropriate monument may still be found in the city of his sojourn—in prayer-meetings which he originated there a hundred years ago.

V. But above all, we are thankful for the many tokens of his love with which the Lord has blessed the Church of Scotland. He has repeatedly poured out His Spirit upon

\* The Christian's Great Interest.



the assemblies of her ministers and elders, so that a zeal for personal and family amendment, as well as for ecclesiastical and national reformation, was kindled. He has sent to that church frequent times of refreshing, so that once and again, the spectacle has been beheld of whole parishes awake to eternal realities, and entire congregations exclaimed, "What shall we do to be saved?" In the days when the doctrines of our church were most powerfully preached, and the ordinances of our church most faithfully enforced, the effect was such, that had it but continued, one region of the world at least should have enjoyed something of millennial holiness and blessedness long ago. Hear the testimony of one, who, with his own eyes beheld it. "At the king's return every parish had a minister, every village had a school, every family almost had a Bible; yea, in most of the country all the children of age could read the Scriptures, and were provided with Bibles, either by their parents or their ministers. Every minister was a very full professor of the reformed religion, according to the larger Confession of Faith framed at Westminster, by the divines of both nations. None of them might be scandalous in their conversation, or negligent in their office, so long as a presbytery stood; and among them were many holy in conversation and eminent in gifts; the dispensation of the ministry being fallen from the noise of waters and the sound of trumpets to the melody of harpers, which is, alas! the last mess in the banquet; nor did a minister satisfy himself except his ministry had the seal of divine approbation, as might witness him to be really sent from God. Indeed, in many places the Spirit seemed to be poured out with the word, both by the multitude of sincere converts, and also by the common work of reformation upon

many who never came the length of a communion. There were no fewer than sixty aged people, men and women, who went to school, that even then they might be able to read the Scriptures with their own eyes. I have lived many years in a parish where I never heard an oath, and you might have rode many miles before you heard any. Also, you could not for a great part of the country have lodged in a family where the Lord was not worshipped by reading, singing, and public prayer. No body complained more of our church government than our taverners, whose ordinary lamentation was, ‘their trade was broke, people were become so sober.’” \* And though days of outward trial have come upon her, the Lord has begun to bless our church again. If during these years we have seen much evil, we have also seen much good. The Lord has added to this church many such as shall be saved. He has made many of her members less worldly minded, and has put unwonted power into the ministrations of her faithful pastors. Evil men may be waxing worse and worse ; but some happy spots are now clothed in a new beauty of holiness, and God’s people are keeping nearer to himself, and praying more earnestly, “Thy kingdom come.” They have sent after Israel, and have doubled their Missionaries to the Gentiles. These years

\* Kirkton’s History of the Church of Scotland, 4to. pp. 64, 65.  
—“Oh the children of my people ! Who shall restore your lost honour ? Who shall revive the work of God in the midst of you ? Ye *were* a people. Ye were a *nation of families*, and every head of a family as a king and a priest in his house, which was a house of God, and a gate of heaven. Your peasantry were as the sons of kings in their gravity and wisdom. They were men who could hold communion with the King of Heaven.”—REV. E. IRVING.

of trial have been years of revival. The Lord hath done great things for us, and let us magnify his name.

And now, dear brethren, having told you what the church of your fathers is, and what God has done for it, we should like that you yourselves would draw the inference. We will not say that you have no reason to be ashamed of your church—as little would we say that you should be proud of it. But if you are patriotic Scotchmen, you should be thankful for the benefits which that church has conferred on your country ; and if you be truehearted Christians, you should be thankful for the grace which the Lord has bestowed upon that church. And whichever you be, you should express your sense of obligation in the most obvious and effectual way, by countenancing that church, joining her communion, and waiting on her ordinances.

This Address may be read by some who have not forsaken the house of God, though they have left the church of their fathers. If you have left us, because, after a prayerful examination of the word of God, you find that Presbyterian worship or government is unscriptural, or because, in none of our churches could you hear the truth as it is in Jesus, it would be wrong or needless to urge you to return—though even in that case we might invite you to re-consider. But perhaps local convenience or considerations of expediency, or accidental and temporary causes originated your withdrawal. If so, it is so far well ; for there is no conscientious scruple to bar your return, and perhaps, were you weighing the matter seriously, there might be reasons sufficient to bring you back. We wish no injury to any Christian body whose fellowship you may

have joined. But we feel that we do *them* no wrong, when we address ourselves to *you*. For has not the Church of Scotland a first claim on you? Was it not your early benefactor? Has it not at least been the benefactor of thousands of your countrymen at home, and amongst the rest, of kindred of your own? And if justice were done to it, might it not be the benefactor of thousands of your countrymen here? But if you forsake its communion and its sanctuaries, do you not inflict on it a practical injury; and so far lessen its power to benefit your brethren? Is it not virtually, though unintentionally saying, that you know of nothing in the past history or existing constitution of that church which should induce you to acknowledge it in your present place of sojourn? Were you not *safe* in the Church of Scotland? Were you and your children not secure of remaining doctrinally sound within its pale? Have you found a church with purer standards, or more reformed, or a ministry more evangelical? Have you found a church where greater provision is made for the kind and Christian intercourse of pastor and people, or one which in its office-bearers secures to its members more affectionate counsel in perplexity, or more sympathy in seasons of affliction and sorrow? If you used to speak of the Church of Scotland as “the fairest of all the daughters of the reformation,” was there no risk in deserting such a church in days so perilous? And would it not be worth while adhering to such a church, for the sake of our common Christianity, even at some personal inconvenience, and with some occasional self-denial?

This Address may fall into the hands of Scotchmen who have ceased to frequent the assemblies of God’s people altogether. Was it not once better with you



than now? In forsaking God, do you not find that he has forsaken you? In forsaking his people, have you not forsaken your own mercies? In inviting you to join our company, we feel none of that delicacy which we can scarcely help feeling in addressing countrymen of other communions. We feel all the satisfaction of issuing an invitation, with which, if you comply, you will be the first to thank us, and for issuing which, no body of our fellow-christians can blame us. We feel a special anxiety on your account; for your fellow-countrymen in other communions may be following Christ, though they follow not with us. But whilst you habitually forsake the place which He chiefly loves, it is too evident that you are still strangers to himself. And as the short time allotted you for becoming acquainted with him is dwindling rapidly away, each new Sabbath that you spend in idleness or dissipation, is full of jeopardy, for it may be your last; just as the first sermon you hear is full of moment, for in it you may find your salvation. If yours be the dreary home which knows no Sabbath, and consequently a home from which joy has withered away; the day that restores you and yours to the house of God in company, may be the most eventful in your history. From that time forward God may begin to bless you. The benign influence of a hallowed rest will diffuse itself along the week, will sweeten the atmosphere of your home, and tell its tale of blessing in domestic harmony and growing in-door comfort. It will send you with elastic step, and a clear calm head, with a peaceful conscience and unruffled temper, to your Monday morning's employ. It will keep a sharp thorn out of your dying pillow; and if it lead you to the tomb of a risen Saviour, will more than reconcile you to your own.

This Address may fall into the hands of one who once

wore a blue bonnet himself, and travelled a Sabbath-day's journey of two or three miles to the house of God, and did not deem the journey long. It may fall into the hands of one, whose parents passed into the skies from a country manse, or farm-stead, or cottage by a burn side in Scotland ; and who now sleep beneath the shadow of that "pleasant tabernacle," which never missed their living presence. It may be read by one, from whose orphan eyes the first tears were dried by the man of God, who prayed the last prayer in which his dying father joined. It may be read by one, who in days now distant was spectator of a communion Sabbath in his native land ; and who, as he listened to the exhortations of a pastor, whose soul rode aloft on fiery wheels like the chariot of Amminadib, who as he saw the solemn company around the table pass along the tokens of a dying Saviour's love, or arise to "go in peace," when the service ended, — felt for the first time, "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord ?"—and who may never have felt the same feeling since. This Address may be read by some who have never been so happy since, and who have never prospered since they forgot the Sabbaths and the sanctuaries of their father-land. It may be read by others, who have prospered greatly in the world, and who, under God, owe that prosperity to the better education which they received in the parish schools of Scotland, to the lessons of industry, and frugality, and self-denial, which they learned from its wise and godly parentage ; and, perhaps, to the fear of God and hatred of evil, which they were taught in its churches and Sabbath schools ; and possibly because there they were led to choose first the kingdom of heaven and its righteousness, and have found the other things since added. Be the reader who he may, if he

was born in the country, or baptized in the Church of Scotland, and has any reason for saying, "Peace be within thee," he is himself invited to come in. Amongst us you will at least find the primitive worship of your ancestral church. You will sing the Scottish psalms to the tunes which the Scottish martyrs sang. You will hear the reformation doctrines as Knox and Melville taught them, and as you yourselves may have read them in Boston, in Willison, and the Erskines. And if you come in the spirit of prayer, you may find our church a Bethel; you may be enabled to pour out your hearts before God, and whilst you are yet speaking, He may answer; and matters which, at present, are too hard for you, may be made plain when you go into the sanctuary; and as there are amongst us some of the Saviour's disciples, who desire above all things His presence in these ordinances, and as He is wont to go where these are gathered, who can tell but that in His visits to them, He may reveal himself to you, and then your hearts will rejoice with a joy which no man taketh from you.

Having much at heart the welfare of our brethren scattered through this great city; we have resolved to send forth this circular to our countrymen in it and its neighbourhood, apprising them of the existence of a Presbyterian Church on Ormond Quay, and inviting them to share in its Sabbath and week-day services. We desire also to announce the existence of a daily and Sabbath school, conducted on Presbyterian principles, where you will be enabled to secure for your children, the same intellectual, moral, and religious training, which at the distance of many years, and some hundred miles, you enjoyed yourselves. Is it too much to hope—it is surely not too much to desire—that our presbyterian

church may, like Israel's ark, be a blessing wheresoever it goes? Is there nothing in presbyterianism, rightly exemplified, from which other churches might learn a lesson, useful to themselves and to the cause of Christ? Is there nothing in our educational processes, the Bible lessons and catechetical training, from which, were a living specimen before their eyes, the intelligent patrons and conductors of metropolitan schools might gather hints, which, in time, would improve their own? Were it not a blessed thing to see Dublin keeping Sabbath, as Edinburgh, Glasgow, and Dundee kept it fifty years ago? In the congregation where God in his providence has planted us, He has awakened much desire for the spiritual welfare of our Scottish countrymen; and as He has given us one heart and one mind regarding this matter, so we believe he designs to answer the prayer in this behalf, "Come with us, and we will do you good." Or rather, we should say, "Come with us, and we will do one another good," for so bountiful is the God of grace, that when many go to seek one blessing, the more applicants there are, the larger is the share of each.



# EXTRACT FROM A SERMON

BY THE

REV. THOMAS CHALMERS, D.D.

*Professor of Divinity in the University of Edinburgh.*

Preached on FRIDAY, MAY 11th, 1827, at the opening of the  
NATIONAL SCOTCH CHURCH, REGENT SQUARE, LONDON.

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“IN conclusion, let me now address you as members of the Church of Scotland, which in principle is essentially protestant, and which, though like other churches it has its articles and its formularies of doctrine, yet wants no such discipleship as that which is grounded on blind submission to her authority, but only the discipleship of those, who in the free exercise of their judgment and their conscience, honestly believe her doctrine to be grounded on the authority of the word of God. Both her Catechism and her Confession of Faith have been given to the public with note and comment, it is true, but with note and comment that consist exclusively of Bible texts; and so, like apples of gold in pictures of silver they offer a list of dogmata, but of dogmata set as it were, or embossed in Scripture. The natural depravity of man; his need both of a regeneration and of an atonement; the accomplishment of the one by the efficacy of a divine sacrifice, and of the other by the operation of a sanctifying Spirit; the doctrine that a sinner is justified by faith, followed up, most earnestly and incessantly followed up, through the pulpits of our land, by the doctrine that he is judged by works; the righteousness of Christ as the alone foundation of his meritorious claim to heaven, but this followed up by his own personal righteousness as the indispensable preparation for heaven's exercises and heaven's joys; the free offer of pardon even to the chief of sinners, but this followed up by the practical calls of repentance, without which no orthodoxy can save him; the amplitude of the gospel invitations, and in despite of all that has been so unintelligently said about our gloomy and relentless Calvinism, the wide and unexcepted amnesty that is held forth to every creature under heaven, so as that the message of reconciliation may be made to circulate round the globe, and the overtures of welcome and good-will from the mercy-seat above, be affectionately urged on all the individuals of all the families of earth below—these are the main credenda of a church that has oft been reproached for its hard and unfeeling theology—but nevertheless, a theology, which, deeply seated as it still is in the affections of our peasantry, hath approved itself by their virtues and their general habits, to be, after all, the fittest basis on which to sustain the moral worth and the moral energies of a nation.

“In adhering then to such a church and to such a creed, you adhere to what we have no hesitation in characterising as the good old way of your forefathers—not the less dear, we trust, to many of you, that you have now separated from that interesting land, and perhaps look back through the dim and distant recollection of many years, to the days of your cherished and well-taught boyhood. In this house of wider accommodation, a far larger number of our countrymen than before, can realise the services of a Scottish Sabbath. And when we think of the constant accessions which are marking to this number, and that too, by the yearly influx of exposed and unprotected youth into this vast metropolis, the moral importance of such an erection as the present, rises above all computation. We cannot look indeed to those who have recently quitted the paternal roof, and now in the open world, are in the midst of its snares and its fearful exposures, without regarding it as the most affecting of all spectacles, when any one of them gives up the comparative innocence of his tender years, and thence passes into the bardhood and the knowing depravity of vice. In the whole compass of nature, there is not a wreck more lamentable, or which presents an object of more distressful contemplation, than does the ruin of youthful modesty. And the flower that withers upon its stalk, and all whose blushing graces have now vanished into the loathsomeness of vilest putrefaction, is but the faint emblem of so sad an overthrow. That indeed is one of the darkest transitions in the history of man, when he exchanges the simplicities of his early home for the riot, and the intemperance, and the daring excesses that are acted in the haunts of profligacy—when by the loud laugh of his forerunners in guilt, all his purposes of virtue are overborne—and he is at length tempted, among the urgencies and the contaminations of surrounding example, to cast his principle and his purity away from him. Be assured that, in the wild and lurid gleams of frantic dissipation, there is nought that can compensate for the calm, the beauteous lustre, which some have left behind you in the abode of domestic piety. And therefore, now that you have departed from the hallowed influences of an atmosphere so pure and so kindly, let me entreat you, by all the high interests which belong to you as immortal creatures, **THAT YOU FORGET NOT THE SOLEMNITY OF A FATHER'S PARTING ADVICE,—THAT YOU FORGET NOT THE TENDERNESS OF A MOTHER'S PRAYERS.**”

PERSONAL RESPONSIBILITY IN RELATION TO THE  
EVANGELICAL ALLIANCE:

AN ADDRESS,

DELIVERED BEFORE

THE ANNUAL CONFERENCE

OF

THE BRITISH ORGANIZATION,

HELD IN LIVERPOOL, OCTOBER, 1850.

BY

WILLIAM ARTHUR, A.M.,

AUTHOR OF "A MISSION TO THE MYSORE," &c.

LONDON:

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## AN ADDRESS,

&c.

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IT is a long time since the Redeemer died. Yet the world is a sinful world, and the church a spotted church. Many who mourned for this saw that one sad cause was the glaring divisions among the people of God. They saw, too, that those divisions were greater in seeming than in reality. They felt that such substantial union existed as would, if made manifest, greatly foster brotherly love, and greatly increase the common strength. Under this conviction, they convoked the brethren of the British churches. In this town, five years ago, they met, and, after free comparison of agreements and differences, there burst from every heart the testimony, "We, being many, are one." Joyful in the sense of their own unity, they sent a call to their brethren of the nations. One year after they gathered in London from the various regions of the earth. A touchstone of no small testing power was applied; and heart by heart, conscience by conscience, those believers of various lands and various tongues exultingly cried, "We, being many, are one." Their unity was ascertained, and that ascertained unity kindled new fervours of fraternal love. To give embodiment to the spirit then evoked, to manifest the unity, to cherish the love, they inaugurated the Evangelical Alliance. That Alliance has existed only four short years; yet, because it has not advanced with an imposing swell of numbers, many have told us its object was frustrated, and itself an abortion. They have declared it an exotic, that might flourish in a torrid fancy, but withered in the temperate air of real life. They thought that when we met here to-day, we had only to take the axe, and fell the leafless trunk of a blighted tree. Were it so, were we now to strike down the trunk, we should find that the seed of the tree had already been borne, by the winds of heaven, to every region of the earth, and would bring forth fruit as long as the sun endureth. But it proves

that even at the time when many thought the tree lifeless, it was shooting, under the very foundations of the Inquisition, a root which, swelling there, forced a rent in those strong walls, and actually let a prisoner escape. The statements we have heard about our brother Neilson, in Sweden, show also, that, while a root was disturbing the keep of the Inquisition at Rome, a bough has overshadowed a persecuted evangelist in Scandinavia. Its root has been watered with the tears of the captive, its bough dewed with the benedictions of the persecuted; and it stands before us to-day with new signs of life and fruitfulness. Last night Mr. James, speaking of the Alliance as now returned to her native place, told us that some had said she was dying. As thus he cited her before us, methought she stood there with a fine sense of immortality on her brow, and said, *Non omnis moriar!* "I shall not *all* die!" Derange every organization, dissolve every Committee, disband every member, and, after that, you have no more that you can do; yet you have killed only the body of the Evangelical Alliance. Her soul, coming forth from the God of love, and carrying with it the immortality of its original, will triumph over all vicissitude, incapable of death as He. The Alliance is not here to-day as a relic to be enshrined; but as a reality to be dealt with. It exists, and is full of purpose for future deeds. It exists, and, by its existence, imposes upon us all the necessity of taking a position respecting it, either to neglect it, to foster, or to chill. It exists, and, by its existence, sheds upon every head here some ray of responsibility. To consider that responsibility is the duty devolved upon me. "Personal responsibility in relation to the Alliance," is the theme I am commanded to treat. This I take to mean *the responsibility of an individual* in relation to the Alliance.

And, first of all, a word to those Christians who have hitherto kept aloof from the Alliance. You cannot suppose that you divest yourself of all responsibility by merely keeping aloof. The Alliance exists in your presence. It exists to bear witness to the truth that we, being many, are one, and to cherish the love which befits our unity. You desire that truth to be well witnessed before the world. You desire that spirit to be cherished and made manifest. Here, then, is the Alliance, originated by a number of your fellow-Christians to give

embodiment to the spirit of brotherly love, to witness to the fact of essential unity. True, it may not be exactly the apparatus you would have contrived. It may be too elaborate or too simple, too enlarged or too restricted, to exactly meet your views. Yet it *is* an instrument for effecting an end which you feel to be dear to the pleading Christ. Do you know an apter? You, perhaps, desire a more faultless embodiment of the principle of love; but have you one prepared? You, perhaps, desire a more conclusive witness for the unity of saints; but have you one prepared? The Alliance does embody the spirit of love, does witness to our fraternal oneness. Are you, my brother, so long as you have no purer embodiment of that spirit, no more impressive witness for that truth, perfectly right in declining to avail yourself of this, just because you do not wholly admire its construction?

Would one, looking at the telegraphic wires, decline to avail himself of them, because he could conceive of a more beautiful mechanism? If anxious to impart his thoughts to those who were far away, would he remain separated in mind, as he was separated in position, just because the wires looked ungainly? Whatever might be his wish for a more admirable machinery, would he not, for the present, gladly resort to that which, however uninviting, would enable him to join his own mind to another far separated? And though our Alliance may seem to you to have little grace or beauty, does not the unseen lightning glide along its wires? does it not offer you a medium through which to transmit the fraternal impulses of your heart to those whom sectarian barriers place at a distance from you? Then why not use it, till you find some uniting tie more beautiful and faultless? Every one of you who keeps aloof from us, is set up by the world as a counter witness against our testimony. Standing before that unbelieving world, we proclaim, "We, being many, are one." The world points to you, and denies our unity. Every one that holds himself away from us, weakens our testimony, and encourages their denial. In this manner he that gathereth not with us, scattereth abroad. Thus upon you, brethren, who have not yet joined us, devolves the responsibility of deciding whether you will add your voice to ours, and so strengthen the testimony we bear; or whether, by holding aloof, and bearing your own testimony apart, you will make yourself

an unwilling ally of those who deny the unity of evangelical Christians. Join your voice with our voice; do not enfeeble our testimony; but swell it till it reverberates on the ear of an unheeding world, as the voice of a great multitude, as the sound of many waters.

But, turning to those who have made themselves members of the Alliance, I have to consider what responsibilities lie individually upon them. Of you who have become members of the Alliance, surely every one is bound to *cherish and to manifest its spirit*.

To *cherish* it; for in vain shall we attempt to display a spirit that is not fostered in our secret thoughts. It is hard to tell exactly what we mean, when we speak of the spirit that characterizes a man. It is not his opinions, it is not his actions, not his words, not his looks, not his tones; but it is an impalpable something which, strangely pervading opinion, action, word, look, and tone, gives a significancy to them all,—a mysterious truth-teller; as if the very spirit of the man would come out and show itself, in spite of the veil of flesh. Now the spirit of the Alliance is a Christ-like love for Christ's members. In vain will any man endeavour to simulate that spirit, if he do not cherish it deep in his heart's silent emotions. For a while you may feign a spirit that is not your own; but the feint will not avail long. During an Alliance-Meeting you may feel a spirit that is not habitual to you; but that will be for the day: your real spirit is sure to come forth. You cannot hide it in the long run. The deformed may as well feign symmetry, the ill-favoured as well simulate beauty, as a man of bitter heart simulate the love which Christ bears to his own members. True love to the members of Christ, is the life-spirit of the Alliance. And on you, my beloved brethren, who have made yourselves of its fellowship, lies before God, before the divided church, and before the world, which triumphs through her divisions, the obligation to cultivate this spirit. Cherish, then, individual by individual, O cherish in those breasts of yours, a love true, tenacious, and tender; a love ever seeking your brother's good, glad in his honour or his joy, saddened by his sorrow or his shame, recoiling from the thought of wounding his interests, his feelings, or his fame, as from stabbing your own mother's son,—recoiling from the thought of wounding a sister church, as from blighting a sister's name. Cherish a love



that describes and dwells upon every thing in your brother that makes him lovely, that touches gently all that makes him difficult to be loved.

The essential spirit of Christian love is the abnegation of self. To love that which just reflects myself, is not to love after the example of Christ. If I cannot love except where the individual is the reflection of myself, either my political self, my theological self, or my ecclesiastical self, then I have no love like the love of my Redeemer. His great characteristic was, "the sacrifice of Himself." He saved others, Himself he did not save. To entitle a brother to your fullest affection, it is enough that he be conformed to Christ, though he be not conformed to you. The points of dissimilarity may be real, and of consideration. We need not deny their reality, nor underrate their importance. But when real differences are acknowledged, we must judge how far they are to affect our love, and our manifested union. To do this, we must consider them, not in relation to ourselves, but in relation to Christ. Ask not, how far does the difference make your brother unlike you ; but, how far does it make him unlike Christ. Ask not, how far your brother reflects your image ; but, how far does he reflect the image of the Saviour. If His image is in you, and if His image is in your brother, then you have an infinity wherein to agree, and an infinity of cause for love. Where infinity comes in, quantity ceases. Appreciate, then, the infinity of agreement, where both are renewed after one glorious image. Appreciate, too, the littleness of the difference between two brothers, who, though both bearing the image of their father, are yet not strictly alike. Magnify the great, minify the little. Exalt conformity to the mind of Christ ; and where that exists, be not sensitive respecting conformity to your own mind. Enough that your brother is true to his Lord, though he be not a mirror for you. This globe is very large ; but the sun is a million times larger. Why should Earth claim from the other planets, that, beside revolving around the sun, they should come as satellites, and revolve around her ? Let her be content that they move round a centre so much grander than she ; and let her move round that centre in her own course, rejoicing in his common light, rejoicing that the orbits of the others are harmonious though distinct, and keeping sisterly concord with the morning and the evening stars.

This self-subduing love is not of nature : we must find it at the fount of all our graces ; we must learn it from the example of all our adornments. Among the apostles of Christ we find one whose whole heart seems toned to the tenderness of his Master. And who is this one ? The only one of all the twelve who stood sufficiently near the cross, to hear words from the lips that death was blanching. Ay, John stood close by, to witness the mortal sorrows of his Lord ; and he mirrored, as did none else, the love that prompted that wonderful sacrifice. The eyes that looked up on the last agonies of the countenance of Christ, were the very eyes that flowed most tenderly with brotherly love. Would you partake of the same spirit ? You must learn it in the same place. Standing nigh, very nigh, to the tree where the Saviour bleeds, you must mark all the anguish of His soul, and drink of the cup of Christ. Tasting of His sorrow, self will grow feeble, and you will strangely gather love. Among the wholesome thoughts that visit you there, perhaps you will think, "How much He loved souls ! How lightly He touched systems ! He spent every drop of His blood to save souls. He never spent an hour in expounding ecclesiastical polity."

The spirit thus cherished must be *manifested*. Your brethren can tell only that you do nourish kindly sympathies, by finding such sympathies betokened in brotherly words and deeds. Your meeting here, your interchange of cordialities, your words of wondrous kindness, your ardent prayers, your mellow hymns,—are all lovely while they last ; but you will soon be out and dispersed in that cold, irritating world. How will you demean yourself there ? When temptations arise from your own peculiar views ; when those with whom you agree are ready to suspect your sincerity, unless you are somewhat bitter against others ; when an opportunity arises of advancing your own denominational interest, though at the sacrifice of the peace and vigour of a sister church ; when you, or your community, have been hardly used by a brother professing love ; how will you bear yourself then ? Ah ! never, never let the world say, "It is all very well when they are at the Alliance ; but they go away and forget it." In vain shall we show them our basis, tell them of our hallowing seasons of prayer, and of our harmonious Conferences. They will judge of the Alliance by the hearts

it makes. In going out into your spheres, every one of you exhibits an example of an Alliance heart. If it be bitter, or chill, or narrow, you may laud the organization; but you will discredit it. A hundred unscrupulous foes will do it less damage than one unloving member. It may be a harp of exquisite tone and harmonious strings; but you had better not touch its chords, if the living voice wherewith you will accompany the lifeless instrument be harsh and tuneless. The evil spirit would never have been charmed from Saul, if David's voice had made discord with David's harp.

To cherish thus, and thus to manifest the spirit of Christ-like love for Christ's members, is, you will feel, my brethren, the bounden duty of us every one. When first you met here, there was penitence, for want of charity in the past. Ought there not to be penitence again to-day? Ought we not, each for himself, to look back on our course as members of the Alliance, to recall our failures in the spirit of love, and here before our adorable Master deeply to repent?

The next obligation I would note, as lying on individual members of the Alliance, is, *to prosecute its object*. The Alliance starts with the principle that evangelical Christians are one. If one, they ought to love; if one, the world ought to be made aware of their unity. To cherish that love, to make manifest that unity, is the one object of the Evangelical Alliance. And, though here I shall somewhat differ from wiser and better men, I must confess that from the very beginning this object struck me as one of immense practical moment, quite sufficient for the aim of the Alliance. Every endeavour to divert it toward other objects has seemed to me a departure from the practical. To apply every instrument to its own end is true practical skill. It would be nothing practical to require the eye, in addition to the quiet work of seeing, to undertake the stirring work of speech. Keep the eye to seeing—keep the tongue to speech. Each member for its own office, is my idea of the practical. If you ask what we meet for, why we have come so far, why we thus pray and speak and deliberate together; my reply is, That we may make all men hear the testimony, "We, being many, are one." To bear that testimony on high, to repeat it till all the churches hear it, till all individual Christians are impressed with it, till the world itself,

borne down by the persistence and multitude of the witnesses, shall cease to deny,—this is the one work of the Evangelical Alliance; and a glorious practical work it is. But, at this rate, it originates nothing, creates nothing; and how, then, can it be practical? The world was as large and as well replenished an hour before daybreak as it is now. The dawning of the light has originated nothing, has created nothing: there is not a tree in the grove, not a lily in the valley, not a pebble on the beach, but was there before a ray of the morning shone. No ocean is a hand-breadth wider, no mountain one foot the loftier, no river a drop the deeper; and yet are we to turn on yonder sun, and tell him that in rising this morning he has put forth a wonderful pomp, with no great practical effect? The office of light is not to make, but to manifest. Falling upon things really existing, it causes them to appear. “Whatsoever doth make manifest is light.” The Evangelical Alliance does not create the unity of the people of God. That unity has ever existed. But it needs to be made manifest,—made manifest first to Christians themselves, and then to the outer world. Many Christians are even yet unable to discern their oneness with other Christians. The light has long been dim; and, though the Alliance has shed forth a new ray, the darkness lingers still. Many are yet in a grey and gloomy twilight; and whenever they meet with those, on whose uniform they trace the least difference from their own, the obscurity makes them fear that the strange facings denote a hostile force, and they stand to arms. Do not quench your light, even though you could not increase it. With even the same amount of light, the same eye will see more distinctly in time. But withdraw the light, however feeble, and the gloom is deeper than ever.

“Ye are the light of the world,” said our Lord to those who love him. In light we see a rich diversity, and a glorious union. It has rays of many differing hues. But if these rays were minded to shine apart, those of one colour refusing union with the others, how could the world be illuminated? We might have a beautiful depth of emerald here, a gorgeous blush of red there, a superb glow of purple yonder; and every other prismatic tint might display itself with ostentatious splendour. But these rival glories are not the light ordained by the Creator for our eyes. Thus dispersed, the rays could



never make a day. If they will accomplish their beneficent mission, they must all blend in one,—orange and emerald, violet and yellow, purple and red, they must all hide their individual beauties in one common brightness; for never, but when each losing itself, and each uniting with all the others, can they form that one white light which irradiates our globe.

Everything tending to the union of the church, tends to the enlightening of the world. Ought not, then, every member of the Alliance, as such, to prosecute the one object of promoting and manifesting this union? We all have other objects at heart; for promoting them we can find other and apter instruments. But this object let all steadily pursue,—the Minister showing cordial fraternity with Ministers of other bodies who hold the Head,—the managers of public societies putting honour on the members of sister-churches,—the man of wealth shedding his benefits not wholly either on the institutions or on the poor of his own denomination,—the private Christian testifying, in the interchanges of friendship, his desire to draw closer to all who love the Lord Jesus Christ in sincerity; and all watchfully guarding their words and their deeds, that they never fail to confirm the testimony, “We, being many, are one.”

Another duty devolving on individual members of the Alliance is, to *recommend its brotherhood*. In this many of us have been very remiss. Persons are frequently to be found who, after much intercourse with members of the Alliance, have never heard the invitation, “Come with us, and we will do thee good.” It would be undesirable to importune. But may we not all commend, to our Christian friends, a fellowship we have proved to be sweet? True, they may ask us, “What have you done in the Alliance?” And, alas! what can most of us say? “Done in the Alliance! why I have done nothing in the Alliance; but”—(and here I appeal to you, my brother members, you can each say) “but the Alliance has done much for me; it has given me seasons of memorable happiness, and helped me to make increase to the edifying of myself in love.” Ay, and whatever helps you to an increase of love, promotes your everlasting greatness. The soul that grows in love, gains an enlargement that will endure eternally. Remember the words of the apostle, “Knowledge puffeth up, charity edifieth.” Know-

ledge *puff's up*, love *builds up*. Knowledge gives the soul an enlargement: but it is not enduring; let death but smite, and all that enlargement will vanish away. Not so with love: it *builds up*, adds substantial and indestructible increase to the soul, enlarging its capacity, and making it a greater soul for ever. Have you not, my brethren, in your fellowship with the Alliance, tasted gracious joys? Have you not gained a heightening love for each member of the one mystic body, and for its Head? Have you not passed moments of devout communion, that seemed akin to the blessedness of the better country? Have you not found aid toward preserving charity and peace in your own breast, amid the struggles of this sinful world? Then go, go and gently commend to others that which has been pleasant to your own soul as the dew on Hermon.

Again: individual members of the Alliance are bound to *uphold its organization*. I do not mean, bound to stickle for every detail of its machinery. That you may simplify as much as you please. In fact, the more you simplify it, the more will it accord with my own views. But the existence of the Alliance, and its essential organization, uphold with might and main. What of a temporary languor! What, though they could point to our tree, and say, that it wore no longer its original bloom! would you, therefore, conclude that it was dying? Trees generally lose the blossom before the time of fruit. Come what hinderance, what discouragement, what perplexity, or what languor there may, resolve that the voice of this great testimony for the unity of Christ's members shall not be hushed. Say, and say it with your soul, "If the Evangelical Alliance fall, it shall not fall by my defection." As to its spirit, THAT, you are assured, is good, and true, and indestructible. Come what disaster may, it can only touch the machinery. Two nations, lying adjacent, had long held each other as natural enemies. But times of peace come. They long to be united, though a fretful sea divides them. An apparatus is prepared by which mind may hold mind in fellowship, even while between the two the winds blow a hurricane, and the sea rolls mountain waves. Can it ever succeed? It is tested; the wonder is done; those who were separated by impassable barriers converse together. But a derangement occurs. The incredible union of the two old foes is inter-

rupted. Do the projectors of that plan of union sit down and despair? No, they undertook a great thing; they anticipated difficulties; difficulties have arisen; but they *are to be overcome*. That is sufficient for them, they are to be overcome, and they *shall* be overcome; and mind shall yet commune with mind across that divisive channel, wild though its winds may blow, fierce though its billows rage.

We have our apparatus for union. It has to traverse seas, and shoals, and pits, and rocks; and, despite of manifold impediments, to furnish separated believers with the means of fellowship. Difficulties and obstructions have arisen, though as yet the wires have never been sundered, the communication never suspended. Difficulties and obstructions will yet arise; but with the fresh courage of this animating Conference even the timid will feel that our difficulties *are to be overcome*. Courage, then, steadfastness, diligence, and the work of union shall advance, in spite of chasms and of storms!

Every member of the Alliance is, then, surely bound to these various duties,—to cherish and to manifest its spirit, to prosecute its object, to recommend its brotherhood, and to uphold its organization.\* Remember I am not speaking of what devolves upon you in your collective capacity, of your obligations as members of committees, or partakers in public meetings,—of deliberations, or gatherings, or speech-making. We are in much danger, in this day, of merging our individual influence in organizations and speech-makings. A French writer has said, “Speech-making is the inclined plane down which the strength of France has been sliding away for the last forty years.” Let us beware here. There are many paths of influence that can never be trodden by Committees or public bodies. They never enter one of the numberless avenues opened up by the morning call, the evening party, the casual encounter, and the ten thousand juxtapositions whereinto individuals are constantly thrown. These avenues are open only to the individual diligence of working-men and working-women. Nothing can compensate for the personal activity of these in their several spheres. The progress of the Guernsey and the Torquay sub-divisions of this Alliance, (the one having been

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\* Might it not have been added, And to support its funds?

favoured with the presence of the lamented Mr. Kyle, the other with that of Sir Culling Eardley,) is conclusive evidence that an energetic individual is, in practical value, above all other things. Organized bodies, so far from superseding individual agency, are, in fact, a monument of its power: for nearly all great organizations spring from the energy of some individual, who is resolved on a great work, and gathers kindred elements around him. And the action of an organized body is effective no longer than while some energetic individual or individuals preside and impel it onward. We are constantly prone to divest ourselves of our individual responsibility. We are especially prone to do so in a work where we discern a Divine, or an aggregate, agency. "It is the Lord's work, He will carry it on," or, "The church has undertaken it, it will not be overlooked," is a grateful apology for inaction. But remember that last call, just before the canon of revelation is sealed, and mark how it teaches a trinal agency—the Divine, the aggregate, the individual. "The Spirit saith, Come;" and because the Spirit is acting, may the church be at ease? No. "The Spirit *and the bride* say, Come;" and because both the Spirit and the church are acting, may the individual be at ease? No; the Divine agent and the aggregate agent both pause to evoke the co-operation of the individual. "The Spirit and the bride say, Come: and *let him that heareth say, Come.*" In this blessed work of manifesting the union of the sons of God, we feel assured of the Divine agency; we see the aggregate, and we call aloud for the individual. The Spirit says, "We are one;" the church says, "We are one;" thou that hearest, lift up thy voice and testify, "We are one."

The peculiarities of the present day greatly enhance the value of individual effort. Perhaps we are sometimes tempted to think that the age for producing any signal effect on the history of mankind is gone. We feel as if our call came late, when we look at the ancients, and consider the number of generations on which their influence has acted: Moses with God's holy laws impressing—David with his celestial lyrics kindling—Isaiah with his lofty raptures elevating—Solomon with his ripe wisdom instructing—the fathers and the children of all the long ages that have passed between their day and ours. Even a rill joining a stream, near its source, may be an important



accession ; but, alas ! who heeds when the rill falls in after the stream has become mighty, and is hurrying to its goal ? But if our day is late, Providence gives us notable compensations. How would Moses, in writing the Divine law, have felt the sublimity of his mission heightened, had he known that, in a few months, every sacred word could be placed under the eye of nations ! What a thrill would it have added to David's delight in giving forth his psalmody, had he known that a day or two would place each sweet song within reach of any home in Israel ! What fire would it have added to the words of Paul at Athens, had he known that the next morning those very words would be spread through every city in Greece ! A man who has now the ear of the religious public may, within his own lifetime, reach as many minds as it took ages for these ancient servants of God to reach with their instructions. How many centuries had passed before the inspired Epistle to the Romans had been read by as many human beings as have read the uninspired directions to the "Anxious Inquirer," while yet its author lives, and is on your platform ? In what other age could a private Christian have excited the attention of masses to the hallowed claims of the Lord's day, as we have seen it accomplished by the endeavours of John Henderson ? In what other age could one, spending his life amid commercial activities in England, have made his name to be named with blessings by the natives of Africa and New-Zealand, of Jamaica and Feejee, as is the case with Thomas Farmer ?—No ; the ancients had not all the advantages. We have ours, and signal they are. Providence has been pleased, in our day, wonderfully to multiply the propagating power of thought. A vigorous man may now reach as many minds, in an ordinary lifetime, as of old it took tedious centuries to reach. He that has now the ear of England, has the ear of the world.

Another impetus to individual exertion is derived from the subject we had before us yesterday morning. Then, the brethren who have passed from among us were called to mind, and the lessons we ought to learn from their removal were well and tenderly taught.\* And as they stood recalled to our eye, what were we told ? *We were*

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\* Referring to the Rev. Dr. King's address.

*not to worship them.* Alas for our idolatry, which needs to be warned not to worship that which, lying low and mouldering, tells us, "Dust I was, and to dust I have returned!" *We were not to mourn for them.* Alas for our unbelief, which needs to be told not to mourn for the young eagle soaring in the sun, because the shell he has left lies there broken! *But what we do we were to do quickly.* Alas for our sloth, which needs to be urged forward, by being shown death following close behind! But so it is, we are prone to idolatry, to unbelief, to sloth. We ever need to be put in remembrance that the time is short, that the day of the Lord is at hand. And, O, as I turn round here, and look on these, my fathers and brethren of the Alliance, I cannot but ask, In what ear—of bending age, or erect manhood, or blooming youth—in what ear will the spirits of Kyle, Bickersteth, Chalmers, coming commissioned by their Lord and ours, first whisper,

"Sister spirit, come away?"

Ah! that is what we know not. But we know that the time is short. Then, feeling that all that is done must be done by the willing diligence of working men,—that we live in an age when Providence has conferred ubiquity on usefulness,—that the strifes of men will soon be hushed in the presence of the Lord, time soon swallowed up in eternity,—O, let us go to the cross, and, like John, learning love there, go forth to labour anew for the union of the sons of God!

"Come, let us anew our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear.

"O that each in the day of His coming may say,  
'I have fought my way through,  
I have finish'd the work thou didst give me to do!'

"O that each from his Lord may receive the glad word,  
'Well and faithfully done;  
Enter into my joy, and sit down on my throne!'"

THE END.

# REVIVALS.

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“COVET EARNESTLY THE BEST GIFTS:”

## A SERMON

PREACHED IN PORTADOWN CHURCH.

BY

HENRY BRYAN CARTER,

CURATE OF CLONFEACLE.

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BELFAST:

PHILLIPS & SONS, BRIDGE STREET.

1859.





## S E R M O N .

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“ But covet earnestly the best gifts, and yet shew I unto you a more excellent way.”—1 COR. xii. 31.

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THE day of Pentecost may well have filled the disciples, and the witnesses of its strange events with amazement and expectation. Never before had a company of men sensibly experienced so remarkable a train of divine revelations and miracles. Inspiration had, indeed, foretold the advent of such an hour ; but man uninspired had not conceived the reality—that multitude of cloven tongues of fire—that rushing mighty wind—those miraculous powers of speech—that strange boldness and burning eloquence suddenly displayed by a despised, trembling, and hitherto ignorant crowd of Galileans.

It seems probable that some of the new converts to this miraculously-attested religion may have imagined that, henceforth, religion would be altogether miraculous—overlooking ordinary moral obligations—permitting, at least, minor violations of the divine law to pass unpunished under these extraordinary outward manifestations ; and thus a guilty Ananias and Sapphira taught the early Church by their punishment that it was sin against the Spirit of the Lord so much as to “ lie,” when professing obedience to His divine influence, and communion with His holy Church.

Probably at that early period, some began to suppose this new religion desirable, because it provided such miraculous powers, and fancied that to obtain such influences was to attain the summit of the Christian profession, and thus one mistaken man received that stern rebuke, "Thy money perish with thee."

It is by such things we may learn the reasons for which the miraculous gifts of the early church were so soon withdrawn. While the Church was opposed to heathen error, and demoniac possession visible and frequent, while vice of frightful enormity prevailed, while no direct revelation of the will of the Spirit of Christ was yet written; while the Gospel had no other testimony that it was of God, miraculous influences were necessary and continued; but when the Church was established, when written messages of the Holy Spirit were committed to men, when regular means for graciously assisting and kindling piety were appointed by divine sanction, then extraordinary powers and gifts ceased, and God in his wisdom mercifully restrained the external miraculous operations of His Spirit—I say mercifully, for we discover a strain of anxiety through many of the Epistles least the Christian converts should rather desire these mighty signs and powers as evidences of their profession, than seek those sanctifying influences vouchsafed for the direction of their lives and hearts.

And the same causes for anxiety have frequently presented themselves in the history of the Church; with a presumptuous pride, man's heart will always rather desire wondrous power and splendid attainments, than those obscure and humble graces the Lord himself illustrated by his life, and ever recommended in his teaching. Man's heart will ever prompt him to claim lofty eminence and importance in the religion of God; will demand for himself some

unusual testimony that he is distinguished supremely by his Creator. But, after all, this is ambition—spiritual ambition, and ambition of any kind is discountenanced and forbidden by the Gospel of Jesus Christ.

Let us observe the manner in which St. Paul repressed this selfish ambition for extraordinary manifestations, and consider the description of spiritual influences he desired his brethren to request and to cultivate. Addressing the agitated Corinthians, in the 12th chapter he contrasts the relative value of all spiritual gifts, and he concludes his argument with this statement, “Nay, much more those members of the body which seem to be more feeble are necessary,” and in the 31st verse adds this counsel, “But covet earnestly the best gifts, and yet shew I unto you a more excellent way.”

In the next chapter, he describes these “best gifts” and this “more excellent way,” and these best gifts are—not miracles—not clear, sensible, immediate inspirations—not bodily sensations of any description—not emotions of the mind, the senses, or the nerves—nay, these “best gifts” are of a different character and aspect. He teaches that they consist of that spiritual temper which suffers long, and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. In a word, the Apostle makes genuine Christianity to consist in the calm, patient practice of humility, of truthfulness, of holiness, of patience, of sincerity—as he describes the fruits of the Spirit to the Galatians, “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

We cannot misunderstand the earnestness of St.

Paul in urging these practical proofs of the Christian profession. He feared lest they should substitute external signs or internal sensations for “that holiness without which no man shall see the Lord”—that holiness which it is the great uniform design of the Gospel to create and increase in human life on earth—and, therefore, the Apostle gives that solemn caution—including himself, to deepen and impress the important lesson—that, although he were subject to all these most conspicuous miracles, these striking outward manifestations of God’s Spirit, that this of itself was no evidence of his salvation, for that, possessing them all, he might become as “sounding brass” or “tinkling cymbal,” or, as he emphatically states again, “It profiteth me nothing.” But, at the same time, he declares of those unseen, unknown, gradual operations of God’s Spirit,—“It never faileth.”

It is a serious thing to disparage the true work of the Spirit of Holiness. And, if all actual sincere reformation of life is from Him, if all appointed means of grace are from Him, if all growth in grace is owing to Him, we surely decry His work when we substitute for holiness of life miracles wrought without or within; we decry His appointed instruments of grace when we ordain others at variance with His ordinary modes of operation; we cast an imputation on His wisdom and His justice toward past generations, when we demand for our spiritual growth manifestations not accorded to them.

The mighty wind, which once in the lapse of centuries may visit this earth—swaying the giant boughs of primeval forests, and penetrating their gloomy depths, rolling the torpid ocean into mountainous heaps of fresh, pure water, and driving them animate with health upon the distant shores, sweeping the noisome valley and pestilential marsh, filling with genial elements the drear abodes of infection,



disease, and death—is an agent of the gracious Creator. But the gentle atmosphere which ever pervades the world, which daily, hourly, instantly, enters and sustains our frames, diffusing continually health, and life, and strength amid all nature's creatures, is it less surely from our Creator? Nay, it also is truly from Him “in whom we live and move and have our being.” And let us remember also, that, although God once exercised his miraculous influences for the purification of the moral world, we are not, therefore, continually to re-demand such exhibitions from Him, but are gratefully to recognise His power and love existing and blessing in other less wonderful forms, and through all His calm ordinary means—and to believe that these also are most surely proofs and instruments of his Spirit's operation. Remember the beautiful metaphor\* by which the Redeemer instructs on this subject. That as we cannot discern the coming or departure of the wind, but can know its influences by its effects, so is every one that is born of the Spirit of God—thus instructing us to inquire not for the manner of actual operation, but to observe the fruits, to desire a knowledge of the proper results. This is, indeed, our great concern. “By their fruits ye shall know them.”

Let us be admonished to beware lest others than Jewish hearts should “seek after a sign.” Let us be cautioned that the human heart is everywhere and in all ages the same, ever disposed to reject that one great and marvellous sign which God conferred upon the world; and that no sign shall be given this generation but that of the death and burial and resurrection of Him of whom Jonas the prophet was typical†—and believe Him! To seek proofs of His will to save each sinner, elsewhere than at His own cross, is to dishonour that one proof of infinite love—is to slight

\* John iii. 8.

† Matt. xii. 39.

ungratefully that one great conclusive manifestation of mercy on Calvary.

The Redeemer in his ministry did not overlook this querulous disposition. Carefully he represents one in his day of despair as anxious that to his brethren one should be sent from the dead who might drive them into belief—but observe the lesson, “If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.”\* Thus, He inculcates that His written word is the God-appointed, authorised means of convincing the sinner, and guiding into belief; that it is a sufficient expression of God’s disposition toward men. It must be, therefore, wrong, as it is unwise, to derive our convictions, or our faith in his mercy, from means less authoritative, however flattering to human ambition or sensibilities they may be.

And it is perilous. Which of us has not, at some time, trembled before the thought of that dread condemnation pronounced against him who “blasphemeth against the Holy Ghost,”†—that awful sentence almost unparalelled in the word of God, the most appalling that ever fell from the lips of the merciful Jesus. It is true, such actual commission of this deadly sin as was practicable then can scarcely be possible now, for who would ascribe the miracles of our blessed Lord to the power of Satan? Yet a kindred error is fearfully possible—may be encouraged to a dreadful extent. The converse of this proposition may occur—men may possibly ascribe the agitations of a weak nature, or their infirmities of mental organization, or the disorders of an unsanctified body, or temper, to the agency of God’s Holy Spirit. There may thus be a very perilous walking upon the edge of a fearful danger. Perilous,—for it may condemn some presumptuous ones daringly speaking

\* Luke xvi. 29.

† Matt. xii. 31.

of their state. Perilous,—for in spirit it pronounces condemnation upon all not subject to such things, even upon all who have made their religion till now a calm, patient following of their Master through faith in his name.

“Covet earnestly the best gifts.” In all ages of his Church, God, the just and gracious, has dealt alike to all. Neither the way nor the means of salvation can ever change, and the evidences of being in Him can never alter. How humble the conduct of that great Apostle who, after his conversion,\* remained for years in obscurity, preparing for the duties of his office. How humble and retiring every sinner whose conversion Scripture describes; how remote from display; how disposed to “hear meekly.” To wait patiently is the character of their words and life.

“The best gifts.” Betimes when we hear or read of men labouring successfully in the cause of religion, ambition kindles within us. We repine that our lot or our abilities render such success, such exertions impossible. We would, from a sort of chivalrous hatred of wrong, and admiration of the good and true, desire that ours was the foremost hand in the crusade against evil; we would willingly desert our humbler duties for the glorious labours of some public spiritual conflict.

I do not censure wise, temperate zeal in religion. God forbid. But is it not true, sadly true, that one may be selfishly zealous; zealous that the triumph and the praise should be ours rather than His; zealous when it is only our selfish purpose to hide ourselves from ourselves? Such is not the “zeal according to knowledge.” Such zeal is not one of

\* Gal. i. 17. Shortly after his conversion Saul went into Arabia, and during his residence there he was fully instructed, we may conclude, by special revelation and the diligent study of the Old Testament.—*T. H. Horne.*

the best gifts. Such zeal never preserved the Church, or was bidden of God to its defence. A poor herdsman from the desert, "meek above all men," and most unambitious of his office, led out, by God's appointment, the captive people of God. A stripling, who sought no glory but that of his God, delivered the people in their dismay. A company of humble men, some of them endowed at first with miraculous powers, but afterwards dependent on their natural and acquired abilities, spread the name of Jesus Christ throughout the world; and, in later times, when Cranmer, and Latimer, and Ridley were raised to reform the Church, although great and blessed in their labours, they ascribe the glorious expansion of truth rather to the thousand humble, pious men scattered abroad throughout the land, whose acquaintance with God's Word—whose holy living—edified and influenced the nation. And what, humanly speaking, has most blessed each one of us, most effectually instructed and preserved us? Surely it has been the calm, unobtrusive piety of some beloved relative, of the tender mother, or the wise, affectionate father, or of the devout, earnest brother or sister, or of the religious neighbour or friend. Perhaps this helpful one could not very eloquently account for his views or his opinions. Perhaps he seemed far beneath others in his acquaintance with controversial texts and arguments. Perhaps he shrunk from discussion, and seldom seemed to have "much religion to talk about." But, nevertheless, you saw in him or her an example of holy living, a winning example—one you could hope to imitate, one you could love to walk with; and is not this to have the best gifts for others as well as for ourselves.

And remember how useful for our neighbourhood may the possession of these best gifts become. It is the good and blessing of true religion that it can accompany us everywhere. Our feet may be "shod



with it" (as it were). It does not interfere with the duties of life. It does not render any man negligent of his engagements in that state of life to which God has called him. On the contrary, if religion is excluded from everyday life, it will become disordered and miserable, and the disuse of any talent becomes an insult to God its giver. Now, these lowly virtues may adorn your daily life. Your conduct, your words, your prayers, may cause the least, the poorest of you so to shine before men, that they will feel influenced, and at last moulded into some resemblance of Him whom you imitate.

Dearest Friends,—It will be comfortable to know that you are (however unworthily or weakly) amid the quiet, watchful, patient ranks of such lowly, gracious Christians. That you are engaged in exercising the Spirit's "best," even those humble gifts, for the true welfare of the souls, and spirits, and bodies of every suffering fellow-traveller upon the heavenward way.

Observe, then, God directs us to the attainment and the desire of those gifts which men are prone to regard as poor and insignificant. Remember that upon the possession of these gifts, and these alone, the salvation of our immortal souls depends. Consider that you cannot, under any pretence, exonerate yourself from possessing these fruits of the Spirit—calling yourself either converted or saved—when they do not faithfully appear in your character and your heart.

I beseech you, Beloved, cultivate these gifts; not presumptuously demanding another revelation from God, who has given the "Word of his Spirit," and given the awful sign of the Redeemer's death, and resurrection, and ascension, but seeking that calm indwelling of the Spirit—the humility, the truthfulness, the purity, the faith, the zeal—that "charity"

which the Spirit loves, and will give liberally for the wisdom and guidance of all who ask.

And I would earnestly warn each one of you not, under any circumstances, to imagine himself beyond the power of God's Spirit, or passed over by his good and gracious Lord ; not to become desperate, or desponding, because mistaken persons, or his own dis-tempered fears may pronounce him either hopelessly condemned, or quite without the influence of God's Spirit. Such language is not used by St. Paul even to these erring Corinthians, nay, even he reminds the very heathens of Athens "that God is not far from every one of us." Everywhere he exhorts Christians to seek certain forgiveness through His merits who died that we might live. Everywhere he calls us "to grow in grace and in the knowledge of our Lord Jesus Christ.

Use, exercise to the utmost, the graces God by his Spirit gives to every one called by His Gospel—to all admitted into His covenant. Never let Satan tempt you to think that the weakness or poverty of your talents excludes you from the power and responsibility of growing in grace, of drawing nigh to God for daily strength unto strength, and, above all, let none despair because of their feebleness or ignorance heretofore. But let us all pray that the spirit of humility, and charity, and calm piety may rest upon us and dwell among us, that God may daily increase us with the best gifts, even the humblest, that He may add this day many to the number of those who will faithfully wait and humbly seek the fulness of eternal salvation. Amen.

THE  
REVIVAL AT BALLYMENA  
IN 1859.

BY  
THE REV. S. M. DILL.

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BALLYMENA:  
WILLIAM ERWIN, 78, CHURCH STREET.

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1859.

gan to be felt:—"In the immediate neighbourhood of Kells is a school-house, where assembled every Friday evening, during the autumn of 1857, four men, comparatively young, who had a 'Believers' Fellowship Meeting,' their special object being prayer to God that he would bless their labours in connexion with the prayer-meetings and Sabbath-schools which they had organised. For some time there appeared no answer to their prayers; but, like the patriarch of old, they were determined to wrestle with the Almighty till He would bless them; and at length that God, who is ever the hearer and answerer of the supplications of His people, graciously vouchsafed to make manifest to them the fruits of their labours springing up around. About the beginning of January, 1858, a youth, who had attended the class in the Sabbath-school taught by J. M'C. (who was one of the first affected by this movement, and is now employed as a Missionary among the people), was, through his instrumentality, the first that was brought to the saving knowledge of the grace of God. To him succeeded others, one by one, until they were numbered by tens. At length so prosperous did it become, that in a short time it numbered its hundreds."

#### CAUSES OF ITS RAPID PROGRESS.

One marked feature by which this revival has been characterised from the commencement, is the eager desire of every convert to tell to others what God had done for his own soul. Many persons with very imperfect education, and with no power of language, suddenly acquired a marvellous fluency, as well as fervour in prayer, and began to address public meetings, calling sinners "to fly from the wrath to come." From various causes, the addresses and prayers of the new converts became very popular and attractive, and the services of the more gifted among them were in great requisition, both in their own neighbourhood and at a distance.

What gave a wonderful stimulus to the movement early in the spring of this year, was the appearance of those bodily affections, accompanied by loud cries for mercy, which have since become so common. When the first report of these remarkable manifestations went abroad, the curiosity and excitement of the people became intense; and the speaker, under whom the greatest number of these *convictions*, as they came to be called, were produced, was eagerly sought for to address meetings in other places. In this way the flame spread, first to Ahoghill, then to the Grange, Portglenone, Cullybackey, Rasharkin, Ballymena, Broughshane, Clough, and continues to spread throughout the whole province. Almost at any hour, or in any place, in the church, or a barn, or in the open air, large meetings could be collected for prayer. A feeling of deep solemnity seemed to pervade the entire commu-



nity. The engrossing cares of the world appeared for a time to have lost hold of men's minds. Wherever acquaintances met, whether in the market-place, the shop, the highway, or the private dwelling, the subject of conversation was the revival of religion, and the salvation of the soul. Much of the reserve which usually characterises the different classes of society towards each other was thrown off. The beggar in rags, or the labourer in his working clothes, might be seen at every public meeting seated beside the well-dressed lady or gentleman. Enter a house for the purpose of administering consolation to some one labouring under convictions, and you would be sure to find there persons from the different grades of society in the neighbourhood;—some it may be to gratify a morbid feeling of curiosity, but many more to sympathise with the sufferers, and share in the instructions and devotional exercises of the occasion. Referring to the town of Ballymena, with which, of course, I am best acquainted—little prayer-meetings were frequently held in the middle of the day, and at the busiest hour of it. More than once have I been attracted, in passing along the street, by the voice of prayer or praise, and on entering the house from which it proceeded—a house in which I had never been before—found a large apartment filled with earnest worshippers, almost all of whom were on their knees, and bathed in tears. Under such circumstances I had no difficulty in offering, and they none in accepting, such assistance as I was enabled to render. In fact, under the melting power of redeeming grace, the whole town seemed to be fused into one common brotherhood in Christ Jesus. I shall have to notice, afterwards, other blessed fruits of this gracious visitation, but before doing so I wish to give you an account of some of those cases in which the *bodily* manifestations were most distinctly exhibited. In the account which follows, you have the result of my own observations.

#### HOPEFUL CASES, ACCOMPANIED WITH BODILY MANIFESTATIONS.

*May 12.*—Called to visit some persons who had, the day previous, experienced this remarkable awakening. On the way was met by a man who said that his wife had taken suddenly ill, and wished to see me. Thinking that this was a case of ordinary bodily illness, I went toward the bed where the woman was, and found her sitting up. I said to her, "What's the matter—are you unwell?" when she replied, "Oh, there's nothing the matter with me but my sins." Wishing to draw from her the view she had of sin, I said, "I'm rather surprised to find you in this state, as I remember admitting you to the Lord's Table in the strong hope that you were in Christ. Have I been wrong in this opinion, and were you deceiving yourself all along?" "Aye," she exclaimed, raising her voice,

and speaking with the utmost vehemence and rapidity of utterance, "we can keep a fair face, and say our questions, and profess to be Christians, when the root of the matter is not in us, and we can even go to the Communion, but it's all form. Oh, blessed Jesus, I have done it. 'Twas my sins that nailed you to the cross. It was me put the crown of thorns upon your head. It was my sins that pierced His side. Oh, my sins, my sins! Oh, my hard heart! Lord, have mercy on me, a poor sinner. Blessed Saviour, pardon. Hast Thou not shed Thy most precious blood for me?" And crying, "Mercy, mercy! My sins, my sins!" she burst into a flood of tears, and threw herself forward on the bed. This woman has come into the enjoyment of peace, and good hopes are entertained that hers is a real conversion.

Passing on, reached a house into which a crowd had gathered. It was noon, at a very busy season of the year, but the work of the fields was deserted, and large numbers had collected where a young man was addressing words of direction and comfort to some members of the family whose hearts the Lord had touched. I entered, and went up to the bed where one of them was lying in a depressed state, both of mind and body, and, in a quiet tone, began to reason with her about her doubts and fears, assuring her that Christ was both able and willing to save her; for His "blood cleanseth from all sin." Just as I had uttered these words, my attention was turned to the door of the room, by a loud unearthly shriek, which proceeded from a strong man who had been standing there. Presently he began to tremble in every nerve and muscle, and dropping on his knees, he broke forth in short and broken petitions for mercy. "Jesus, Lord, have mercy on me. Pardon my sins," whilst the tears burst from his eyes in rivers, and his cries were perfectly heartrending. The paroxysm, in this instance was of short duration. We sang and prayed, and in about half an hour he became tolerably calm. Upon inquiry from an intelligent Sabbath-school teacher who was present, I found that this young man had occasionally attended the Sabbath-school, and had made some progress in Scriptural knowledge, but that he had been much addicted to drinking, profaneness, and other vices. He professes now to have found pardon, and to be rejoicing in God his Saviour.

May 13.—To-day, visited in the country a young woman in humble life, of whom I had heard, that a few days previous she had laboured under strong convictions, but now had obtained mercy. Found her still a little gloomy. A crowd of persons having assembled in the house—as their custom now is on my appearance—was prevented from talking with her privately. Read and expounded Scripture, and prayed. Before coming away, however, I found opportunity for a personal conversation, and was very much pleased with the intelligent account

she gave of her experience. In particular, she assured me that the Holy Spirit had thrown a new light on passages of the Word of God, which before were dark and mysterious. Specially referring to the 8th chapter of Romans, she said she had often read it, but had not the slightest idea what it meant until she herself had experienced the blessed change it describes. She also spoke of having committed to memory, as lessons in the Sabbath-school, the 40th and 116th Psalms in metre, and was pleased with the sound of them, but could not tell what the language meant till now.

I asked her if she had had anything that she supposed to be visions. She admitted that she had a form of the Crucified Saviour presented very vividly to her mind, but explained it by saying that it was much as you might, under the influence of strong feeling, call up the image of a friend who had died or gone to America. This girl gave me also a very striking description of her state of feeling when in what might be called her transition state. "Have you ever," said she, "held your hands when very cold to the fire? Your first feeling is painful, we call it *dindling*. Well, such was the state of my heart when it began to be warmed by the love of Christ."

June 9.—On returning home to-day, found an urgent message from a respectable member of my congregation, who wished to see me immediately. I at once proceeded to his house, and found him engaged in his daily avocations. Quitting them at once, he came and sat down with me in his parlour. In reply to my inquiries he gave me a very full account of the state through which he had passed. "I may tell you," said he, "that from the beginning of this revival I put no belief in these cases of conviction. I attributed them to nervousness, brought on by fear, or excitement produced by attending large meetings, and listening to terrifying addresses; yet, I attended every meeting within reach, and heard all the addresses, and sermons, and prayers that were delivered at them, both by ministers and laymen. I was also witness to a great number of cases in various stages. Still no impression was made on my own mind, and I saw no reason to change my opinion respecting the movement as originating in excitement. Happening, however, to be acquainted with one of the young men who had assisted at a meeting on the previous evening, I invited him to breakfast the following morning. Before leaving I asked him to conduct family worship. His prayer was not at all of an exciting character, but plain and scriptural, and uttered in a quiet earnest tone. While I was on my knees I began to feel myself oppressed by an overpowering weight crushing me down to the earth. I tried to pray but had no heart for it, and no utterance. I felt as if I was ready to burst. For a long time I could get no relief; but at length I found some liberty in prayer, and

was enabled to trust in Jesus for pardon and salvation. Tears also came to my relief, although I never remember to have shed a tear before. This crushing weight, and agony of mind, returned upon me once again, but again I found comfort and peace in believing prayer; and I bless God that I can now take the Lord Jesus as 'all my salvation and all my desire.' I ventured to ask him if he had seen any visions, when he replied, "No, nothing of the kind, and I lay no stress upon the *bodily* affection. I can't account for it. Doubtless it must have been from the hand of God, but I look entirely to His dealings with my soul." "And what," said I, "do you think *now* of all your former profession?" "All a worthless form. You know how regular I was in attendance on public worship, and the other ordinances of religion. I was doing all I could, and thought myself a very good Christian, but I now find that I was going about to establish my own righteousness, and that I had not submitted myself to the righteousness which is of God by faith." He added, with passionate energy, "I never knew myself before. I knew well enough when I committed actual sin, but I never thought of the sin of the heart—of the sin of unbelief. I never prayed one prayer till now. I never understood the Word of God till now. I never knew Christ till now; and, though I am not so happy or rejoicing as others seem to be, I would not part with my interest in Christ, no, not for ten thousand worlds!" We sang and prayed, and I left him in a calm and peaceful state of mind.

I shall just give you notes of *two* other cases, and I wish to set them down side by side, inasmuch as they seem to represent two different classes.

*May 18, 10 o'clock, p.m.*—Was called to visit a young woman who was represented as labouring under convictions, and having concluded my visit, was preparing to depart, when a number of her young companions came in, whom she saluted in an elevated tone, saying, "Oh! I am happy. I have found Christ. Won't you rejoice with me?" Immediately one of them uttered a piercing cry, and fell down upon her knees. I hastened back to the room and found the poor girl bathed in tears and sobbing her heart out, crying for mercy through the blood of Christ. I tried to turn her thoughts to the precious promises of the Gospel, that have proved a balm to so many bleeding hearts, but in vain. I tried to guide her petitions at the throne of grace, but, as Peter outran the other disciples and came first to the sepulchre, her intense desires soon distanced my feeble utterance. After a few moments I paused, and stooping over her, listened to such petitions as these: "Oh! blessed Jesus, have mercy on me, a poor sinner. Grant me pardon through Thy most precious blood! Send down Thy Holy Spirit, and give peace to my poor heart. But I don't want peace unless I'm pardoned." In this strain she continued,



under an uncontrollable impulse for an hour, heedless of all who were present. She had no bodily affection beyond what might be expected from great distress of mind; but, worn out by convulsive sobbing, she became weak and faint. She is now walking by faith in all humility and modesty. She had been previously a member of the Church, and was well acquainted with the Word of God.

May 9.—Whilst visiting, in a back lane, some persons labouring under conviction, met with a case of a very remarkable kind. On rising from our knees in one of the houses whither a number of persons had collected, I observed a man run out hastily, and shortly after heard loud shrieks proceeding from a house at a considerable distance. I immediately hastened to the place, and found the man's wife in a state of violent bodily agitation, amounting to convulsions. Her strength seemed, for the time, to be doubled, and the strong arm of her husband was required to restrain her from injuring herself against the walls of the room, whilst she kept crying out, "Take him away—take him away; save me—save me." In about five minutes her strength seemed to be exhausted, and she suddenly ceased, uttering the wild cries with which the paroxysm commenced. But a smile, expressive of the most rapturous joy, lighted up her countenance, and, with her face turned upwards, her eyes being closed, and her arms extended as if to embrace some one, she continued repeating, in low, earnest tones, "Come to me—come Lord Jesus." And then, after a little, her whole countenance glowing with an unearthly radiance, she exclaimed, "I see Him! sweet Jesus! blessed Saviour! Oh! beautiful place! delightful! glorious place!" In a few moments she ceased, and opened her eyes, as one suddenly wakened from a delicious dream. When she had so far recovered as to attend to me, I enquired from her the cause of this extraordinary emotion. She was happy! She had seen Jesus! But added, "I can't read. I'm a poor ignorant creature!" This woman had been very wicked and ungodly. To all appearance she is now completely changed.

#### THE BODILY AFFECTION NOT TO BE CONFOUNDED WITH THE SPIRITUAL CHANGE.

Now, it appears to me that in all these cases there are *two* things to be considered—one, the *bodily* affection, the other, the *spiritual* change. The former is more likely to draw the attention of the curious onlooker, and often to elicit the silly or heartless comment of those who are wholly incompetent to give an opinion on the subject. The latter will be eagerly fixed upon by all the children of God, that, apart from all its accidents or accompaniments, it may be made the subject of heartfelt gratitude and praise. For wise and gracious purposes, no doubt, it has pleased "the Son to come out of His place," and

awaken souls, at this time, in a very peculiar and remarkable manner. One of these purposes has been already largely accomplished before our eyes; and that is the convincing of an ungodly world of the truth and reality of Divine influences upon the soul, and through them, of the conversion of the heart to God. How many multitudes were uttering the *credo*, "I believe in the Holy Ghost," without ever thinking of the meaning of the words? An icy incrustation of formality seemed to have gathered over the very waters of life, and it required an Almighty power to break it up before the thirsty soul could obtain a draught. So inveterate was the practical unbelief of a Gospel-hardened people, that one might have said to them, "Except ye see signs and wonders, ye will not believe." Such signs and wonders God has been pleased to work, not miraculously, but most mysteriously. Of course no enlightened Christian will regard a mere bodily affection as any evidence of a work of grace in the soul. Facts which have come under my own observation, even though the Scriptures had been silent as to the marks and evidences of regeneration, would refute such a theory. Still, it cannot be denied that these bodily affections are connected in some way with the influence of Divine truth upon the mind, and are invariably marked by an uncontrollable impulse to pray. I have heard of some sage objectors, who have disposed of the whole matter in a very summary way, by saying that they did not *approve* of these bodily manifestations, implying, I presume, that they might be restrained. The statement, I fear, has been made in presumptuous ignorance; for, whilst in candour I am bound to say that, in a few cases, I have succeeded in restraining or moderating the violence of the affection, I am, at the same time, free to declare my conviction, that in the majority of instances you might as well talk of chaining the lightning. You might as well "command the mountain pines that they cease to wag their high tops, and to make no noise when they are fretted by the gusts of heaven."

#### NOT TO BE ACCOUNTED FOR BY NERVOUS EXCITEMENT.

The misapprehension in regard to the cause of the movement which prevailed in some quarters, at the first—that it was to be accounted for by nervous excitement produced and promoted by large meetings and terrifying addresses—is now disappearing. I don't deny the existence of nervous excitement, or that it is much promoted by the power of social sympathy; but I emphatically deny that the origin of the movement is to be accounted for in this way, or that, even now, these are anything more than accompaniments of it—the bubbles and foam upon the surface of a deep and mighty river.

Let me offer a few facts in confirmation of this. Persons have been affected in this remarkable way without attending

any public meetings, in their own houses, where they were far from all occasions of excitement. Several persons with whom I have spoken, declared that they were led to read the Scriptures by an uncontrollable influence for which they could not account. Not a few have been struck down in the market, in the field whilst at work, or walking alone by the way.

Farther, it is a total mistake to suppose that the agitations, either of mind or body, have been usually produced by *fear*. My experience is, that alarming truths have not been the ordinary or most effective instrument in this work. The story of the Cross, told in the simplest language, has proved itself, as of old, to be the "power of God." Again and again have I heard the same account from the penitent's lips. One woman, whose heart the Lord was pleased to touch, whilst I was addressing a few quiet words to some persons gathered together in a country house, afterwards took great pains to assure me that she had not been terrified or alarmed by anything I had said. What was it then, said I, that so affected you? "I felt," she replied, "that they were my sins that had nailed the Saviour to the cross—that "He was wounded for my transgressions, and bruised for mine iniquities." It was for this I grieved, and not from any fear of punishment."

#### MORAL AND SPIRITUAL EFFECTS.

As this letter has grown beyond the limits I had intended, I must content myself, for the present, with a mere *summary* of the moral and spiritual effects produced by this revival.

The *immediate* effects are a spirit of penitence and prayer. So soon as peace is obtained, there arises an earnest desire to tell the glad tidings of salvation to others, and invite them to come to Christ. The recent converts show an uncommon affection for one another, much beyond that which they entertain for those who had been long ago brought to God. And this is not wonderful. The man who had been saved from a shipwreck on the same plank with another, would ever after regard that community of danger and deliverance as a strong bond of brotherhood.

Reconciliations between those who had been at enmity before is another fruit of this work. Numerous and most interesting instances might be given did time or space permit.

In most of the converts there is a subdued temper, tone, and manner which render them almost strangers among their former acquaintances. A teacher informed me that a lad of about twelve years old, who had been one of the most intractable and unteachable in his whole school, remained at home for a day or two, experienced this marvellous change, and returned the mildest, best conducted pupil he ever had under his care. Another blessed fruit is the almost total suppression of intemperance and profaneness. The public-house is de-

serted, and the house of God is filled. One publican in this neighbourhood became a convert, and forthwith took down his signboard, and abandoned the traffic, though in doing so he was giving up what had been his principal means of support. Others in the same trade have been heard to say that they might as well give up, as they were getting but little custom.

It is to be hoped, for their own sake, that they will give up the unhallowed trade before it gives up them.

Romanists have been converted and continue, in spite of strong temptation, "to hold fast the profession of their faith without wavering."

If these are not evidences of a work of grace, I must confess myself unable to tell what are evidences. I know we are told to wait and let time tell. And, in regard to many cases of alleged conversion, I admit that it will be found necessary to exercise a prudent, though charitable, reserve. But taking the work as a *whole*, it would be in the face of all evidence to deny its reality. It would be alike heartless and ungrateful were we to refuse to acknowledge the hand of God in it. And, although all these *convictions* may not prove *conversions*, and though the future lives of some may show that in them the old man was only alarmed, but not "crucified with Christ;" still, with all such expected abatements, I have every confidence that much fruit will remain—fruit over which angels have already rejoiced, and for which our hearts shall be filled with adoring gratitude throughout eternity.



THE  
HISTORY & PROMINENT CHARACTERISTICS  
OF  
THE PRESENT  
REVIVAL IN BALLYMENA  
AND ITS NEIGHBOURHOOD.

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BY THE REV. SAMUEL J. MOORE, BALLYMENA.

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How noiseless and small the beginning of the great Revival movement in America ! J. C. Lanphier—a good, loving, earnest, prayerful man—was appointed lay missionary in the city of New York, on 1st July, 1857. He yearned for the salvation of souls. Almost daily, in the lecture-room of the old Dutch Church, did he, quite alone, struggle in prayer. His cry was—“Lord, what wilt thou have *me* to do.” Soon was the idea suggested to him of a noon-day prayer-meeting, from twelve to one o’clock—the hour usually given by *business men* to rest and refreshment. On the 23rd day of September, 1857, at twelve o’clock, was the door of the lecture-room thrown open for the first noon-day prayer-meeting. At half-past twelve the solitary supplicant heard the step of one person coming to join him : soon after, another, and another, and another, and another ; so that the now far-famed Fulton-street prayer-meeting consisted, during the first half-hour of its existence, of one person ; and, at the close of its first hour, of six persons. The numbers gradually increased. Many became interested. From being a weekly it became a daily

prayer-meeting. Others were established. They soon pervaded the Union. Now mark the similitude, as to dates and instrumentality, that pertains to this awakening in America, and in the North of Ireland. A friend informs me that, in September, 1857, was commenced, in a little school-house near to Connor, County Antrim, "*The Believers' Fellowship Meeting.*" The society consisted at first of four young men—John Wallace, James M'Quilkin, Robert Carlisle, and J. Meneely. The two first-mentioned had lately removed from Ballymena, where, some short time previously, they had seen themselves, and been found by their Saviour. The special object of their society was prayer that God would bless the preaching of the gospel in the Connor congregation, and their own labours, and those of others, in connexion with the prayer-meetings and Sabbath-schools throughout the district. The society soon ceased to be a secret one ; and slowly one kindred spirit after another was introduced, on the recommendation of some of the original members. For a few months they had to walk by faith. The seed, however, was not long cast upon the waters till the tide ebbed, and the tender blade sprung up. They wrestled on. They prevailed. Surely when God's set time is come—when He intends signally to answer prayer, He disposes the supplicant to plead, and, with growing anxiety, to plead on till the blessing is secured.

The first observable instance of conversion occurred in December following. A young man became greatly alarmed. After some time, in answer to earnest prayer by himself and others, he found peace and confidence. Early in January a youth in the Sabbath-school class taught by one of those young men, was brought to the saving knowledge of Christ as his Saviour. Special prayer, about the same period, was frequently offered in the Fellowship Meeting in behalf of two persons who, some three months afterwards, joyfully professed their faith in the Lord Jesus. Faith grew. Hope brightened. "The power of prayer" began to be known, and felt, and seen. The Spring Communion came on. Throughout the extensive parish, consisting of some thousand families, it was generally known that, lately, persons had been turned to the Lord among

them—some moral, and some wildly immoral. A few had heard of a similar triumph of divine grace beyond the Atlantic. The services were peculiarly solemn. The Master's presence seemed to be recognised, and his call heard. A great impulse was given to consideration and seriousness, intensifying and extending these general precursors of conviction and revival. The old prayer-meetings began to be thronged, and many new ones established. No difficulty now to find persons to take part in them. The winter was past ; the time of the singing of birds had come. Humble, grateful, loving, joyous converts multiplied. They, with the children of God, who in that district have been revived—greatly refreshed by this Divine Spirit—are now very numerous. There are, on an average, sixteen prayer-meetings every night in the week, throughout the bounds of that one congregation—*i.e.*, about one hundred weekly. The awakening to a sight of sin, the conviction of its sinfulness, the illumination of the soul in the knowledge of a glorious Saviour, and conversion to Him—all this operation, carried on by the life-giving Spirit, was in the Connor district for more than eighteen months, a calm, quiet, gradual, in some cases, a lengthened process, not commencing in, or accompanied by, a “smiting down” of the body, or any extraordinary physical prostration more than what might be expected to result from great anxiety and deep sorrow. Thus, it is worthy of being noticed and remembered, that the present American Revival began in 1857 ; so did the Revival in Connor : the one began in the month of September, so did the other : one youth in each of the movements dates his conversion, November, 1856 : prayer—fervent, confiding, and unceasing—was, and continues to be, the prominent characteristic of the one and of the other : laymen—one or six, in the one case, and four in the other, were the prominent agents, in commencing, as they continue to be, in carrying on the work in the one country as well as in the other. Oh ! that it may become as extensive in the Old as it is in the New World !

In the beginning of this year a convert from Connor visited his friends near Ahoghill ; and, through his urgency and

prayers, the Holy Spirit awakened nearly all the family to a deep sense of their sins. These became missionaries to their neighbours and friends ; and about the middle of February hundredsthrough the parishes of Drummaul and Ahoghill were overwhelmed with convictions of sin, its dangers and demerits ; and during the month of March, in private houses, and barns, and school-houses, and churches, prayer-meetings were conducted and addressed by recent converts, attended by multitudes *in* the houses, and *around* them. In their own private homes, as well as at these meetiugs, many persons were violently convicted. I say *violently*, for in the great majority of cases known to the public in the Ahoghill and Ballymena districts, the process of conviction has been altogether of a different type from that known in the adjoining parish of Connor up till that time. This phase will be referred to subsequently, when I come to speak of the physical characteristics.

In Ballymena the work began early in April. The first convict—I think I may truly say convert—who is resident in town, is a lad some sixteen years of age. His was a purely mental process. He was not smitten, like many, prostrate and helpless to the ground, in agonising horror. He had deep anxiety, great fear, for some weeks. He found Jesus to be his own Saviour. He rejoiced in peace, yet with trembling ; for among his companions he could find no kindred spirit, perhaps for nearly a month. Others had been previously “struck” in Ballymena, in the streets and in the public houses, on the market-days ; but they were from the country. The second and third persons belonging to the town, and also the second and third persons whom I had seen under agonizing convictions of sin, were two females of mature years, pretty well instructed in gospel doctrine, and of good moral character. They continue faithful to Jesus, and I am persuaded will do so. The one sighed heavily and wept bitterly, the other seemed absorbed in thought or overwhelmed in sorrow. I engaged in very earnest prayer ; but I soon had to cease, and remain there for perhaps ten minutes in silent admiration of the sweet and intensely anxious, and powerful,



and appropriate prayer I had ever listened to. The next visit I was called to make was to an Arian family, and soon afterwards to a Roman Catholic family. In none of these cases, except in the last-named household, did the now common hysteric phenomena make their appearance. On my return, after two days' absence, at a meeting of Synod, I found the town in a state of great excitement. Many families had not gone to bed for the two or three previous nights. From dozens of houses, night and day, you would hear, when passing along, loud cries for mercy by convicts, or the voice of prayer by kind visiters, or the sweet soothing tones of sacred song. Business seemed at a stand still. In some streets four or five crowds of people, in houses, and before the open doors and open windows, engaged in prayer or in praise, all at the same time. However the Miriams might fret or fume, a very large number of the people, during the past few days, had been metamorphosed into prophets and precentors. A goodly number of young men, in business establishments in town, and not a few young workmen—shoemakers, carpenters, sawyers, and labourers, who were depending for their daily bread on their daily wages—gave up almost their entire time, day and night, during the first week, to minister to the religious instruction, and physical and spiritual comfort, of the poor stricken sufferers. I put this on record to the honour of these *young* members of the Church. Many of them are Sabbath-school teachers. I bless God that, instead of ranking among the scoffers at religion, they and their female fellow-teachers are among the readiest and most efficient agents for its diffusion. But for them in this crisis I do not see what would have been done ; for in their first alarm, the people of both town and country would demand that a minister, an elder, should be in a dozen places at once. Prayer-meetings, in town and country, became very numerous. In private houses they were held all hours of the day and night. At first they were held in the principal Presbyterian churches, every evening ; latterly they are held alternately in these churches. At each meeting, addresses are delivered and prayers offered by converts, the minister presiding. In the Parochial School-house

in town a weekly meeting has latterly been held, for lecture and prayer. Also, in the Methodist Chapel there are frequent meetings during the week. These meetings have been continued for three months, and still the interest is unabated and the attendance undiminished. For the last few Sabbaths the evening assembly has been in a sloping field opposite to Brookvale Cottage, addressed principally by laymen—generally recent converts—presided over by a minister. For four or five weeks past a union prayer-meeting is held in the town-hall on Tuesday and Friday, at noon, attended by ministers and members of the Presbyterian, Episcopalian, and Methodist churches. Persons from England and Scotland, and many parts of Ireland, were to be seen perambulating the streets and lanes of Ballymena during the past months—ministers, missionaries, Sabbath-school agents, and cool, inquisitive business-men, anxious to witness with their own eyes and ears *this strange thing*, of which they had heard in their distant homes—a *half dead soul revived by God's Spirit!* a *poor, lost sinner, with God's "arrows sticking fast in him"*—*his crimes over him like a thick cloud*—*"his iniquities a burthen too heavy for him to bear"*—*his heart sore pained within him*, *"the terrors of death having fallen on him"*—*fearfulness and trembling, and horror overwhelming him*—*now crying, again shouting, screaming for mercy*—*again unintelligible to auditors, a modern Hezekiah, "chattering like a crane or a swallow."* One in twenty of these inquirers, perhaps, returned home apparently dry, cold, sceptical, puzzled. Many returned having caught a spark of the celestial fire, to be fanned into a flame in their own localities. These strangers were, I believe, invariably treated, by the poor people visited, with politeness, though such frequent calls interfered very much with their domestic quiet and *industry*, now so indispensable, after a period of non-employment, in consequence of bodily weakness, and although some were inquisitive to an extent very injurious to the peace of uneducated persons. Now that "His work's reviving all around"—in Broughshane, Ballymoney, Coleraine, Magherafelt, Cookstown, &c., &c.—we are likely to be deserted. I feel very grateful for the valuable

assistance rendered us at our evening and noon-day prayer-meetings by ministers from a distance, belonging to the Assembly, and the Establishment, and the Free Church, and to young business men and to some students from Belfast, who promise to be burning as well as shining lights. Some of these spent a week with us; and certainly they must have required a good, long, sound sleep when they reached home, for here they were not many hours in bed.

The Author, the Great First Cause of this great change, we know, but the early instrumentalities, as to both persons and places, are in many cases hidden. I have spoken of the Connor fellowship meeting: but that manifestly was the result of the then recent exertion of the Spirit's quickening power upon the persons constituting that society. In the hearts of some of these the reviving spirit had begun to work a year, in others two years, before the date of that society for special prayer. This Connor enlightenment, so far as practicable, was kept unnoticed and unknown. It seems to have been so gradual and gentle, like the dew on the mown grass, that the parties did not feel *constrained* for a time to compel others to come in; or it may be they were "sick of love," as very many now frequently are, and in the sweets of enjoyment, felt, if they did not say, in the language of the bride—"I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that you stir not up, nor awake my love till he please." One member of the flock wandered a little way beyond the parochial limits, and touched with a live coal from the altar himself, his words, and tears, and prayers, kindled a flaming fire in the hearts of others, and *impelled* them to go and beseech sinners to flee from the wrath to come. Besides, tidings of the American Revival reached this country. Our church courts directed ministers to consider the subject, and to preach on it. This was generally done throughout our Presbytery, and I presume throughout the congregations of our Synod. American newspapers, especially *The New York Observer*, were regularly read by some of us: and thus the subject kept fresh and prominent before the mind. From an early period in the history of the move-

ment in America and in Connor I know that the daily, I might say hourly, prayer of some earnest spirits was—"Come, Lord Jesus, come!"—"Spirit of God, O Holy Spirit, come!" and that many an hour—a day's sweet refreshing revival did these supplicants enjoy, months, many months before the awakening was so marked or so extensive as to attract the notice of either the church or the world. Many a freezing and crushing these spirits got in the *interim*, so that their seasons of depression almost counterbalanced their seasons of holy delight. How they rejoice for the few weeks past in the sympathy of hundreds of kindred spirits, ay, of mere babes in Christ, as to time, far, far ahead of them in faith, and zeal, and holy love. They feel that they have the upper hand now: may the Spirit of Jesus enable them to keep it! In the first and third Presbyterian churches in Ballymena addresses were delivered, and prayers presented to God, a few weeks before the revival *made its appearance* in town, by two of the original members of the Connor fellowship meeting. As already noticed, a youth belonging to Ballymena had been previously brought to Christ after weeks of anxiety. By the services just mentioned the attention of the working classes was particularly arrested: but when the Spirit's power began to be extensively and manifestly exerted in prostrating the moral and immoral in conviction of sin, no means different from the usual church ordinances were being employed. On some that power seemed to fall like a sun-stroke. Perhaps it would be wrong for me not to add that the Sabbath-school system has been most vigorously worked in this and in all the neighbouring towns and districts for some years past. Our teachers are generally punctual, persevering, prayerful, and not a few of them very well qualified. Years ago I have rejoiced at the death-beds of many Sabbath-school teachers and scholars. And although a preacher myself, and not applying, nor desiring that others should apply, the remark to myself, I think it only justice to my ministerial brethren, in this district, to say, that I believe the gospel has for years been as faithfully, and fearlessly, and affectionately preached by them as ever it was in any land since the days of the Apostles.



This, however, was no more than their duty ; and because I am persuaded that this duty has been as faithfully performed in the other towns and districts where the revival did not take place so soon as here, or where there is not even yet any extraordinary awakening, I am forced to the conclusion, that however indispensable a faithfully-preached gospel is to sustain and advance the Christian, and to prepare the minds of men for hastening to the Saviour, as soon as the Spirit shall reveal them to themselves and reveal Christ to them, it is not by the might nor the power of preaching, but by the mighty, sovereign, free Spirit of the Lord that a genuine revival of religion is commenced and carried on here or elsewhere. The Holy Spirit, therefore, has all the glory, and any man who would present himself as “a revivalist” would be pitied by all, praised by none.

## THE PROMINENT CHARACTERISTICS OF THE REVIVAL IN BALLYMENA.

1. *Conviction of sin.* The soul is felt to be guilty and lost. Sin is seen to be loathsome and deadly, and it is generally felt to be an intolerable burthen, crushing the body and soul to hell. Horror unutterable overwhelms the heart, especially of those who feel that the devil is persuading or dragging them to perdition. With some this conviction has reference to particular easily besetting sins—with others, the greater number, to the general sinful state of the soul. In almost all the unregenerate it produces an intense fear, an awful agonising horror of eternal condemnation ; whereas, in case of the slumbering, half-living, half-dead Christian, there is not this terror of final destruction, but a deep, and sinking, and sorrowing sense of great unworthiness, of the basest ingratitude, of infatuated unfaithfulness, to the wronged, the patient, the precious, the lovely Lord Jesus, the sweet Saviour. The subjects of conviction are of all ages, from five to seventy years ; but the great majority are young. Some are frequently convicted, though they do not return to their old ways, perhaps

to intensify the work. Conviction and sinning alternate with some, and ultimately the convictions seem in the meantime to triumph.

2. *The Physical Features.* When the conviction as to its mental process reaches its crisis, the person, through weakness, is unable to sit or stand, and either kneels or lies down. A great number of convicts, in this town and neighbourhood, and now I believe in all directions in the north where the revival prevails, are "*smitten down*" as suddenly, and they fall as nerveless, and paralysed, and powerless, as if killed instantly by a gun-shot. They fall with a deep groan—some with a wild cry of horror—the greater number with the intensely earnest plea, "Lord Jesus, have mercy on my soul!" The whole frame trembles like an aspen leaf, an intolerable weight is felt upon the chest, a choking sensation is experienced, and relief from this found only in the loud, urgent prayer for deliverance. Usually the bodily distress and mental anguish continue till some degree of confidence in Christ is found. Then the look, the tone, the gestures instantly change. The aspect of anguish and despair is exchanged for that of gratitude, and triumph, and adoration. The language, and the looks, and the terrible struggles, and loud desperate deprecations, tell convincingly, as the parties themselves afterwards declare, that they are in deadly conflict with the old serpent. The perspiration rolls off the anguished victims; their very hair is moistened. Some pass through this exhausting conflict several times; others but once. There is no appetite for food; many will eat nothing for a number of days. They do not sleep, though they may lie with their eyes shut. When partially recovered, they cannot use the requisite quantity of food, and hence, I presume, the continued weakness, and incapacity, and consequent indisposition to work on the part of some, complained of by parents and employers. Surely, in the meantime, these should be satisfied with somewhat less than the usual task, in the assurance that wherever genuine conversion is the issue, children will be better children, and servants better servants. One person I have seen quite speechless about three hours on one occasion, and about

six on another occasion. Yesterday, I saw a girl just recovered from being dumb exactly twenty-four hours. To-day, I visited a third party, who has been almost constantly dumb these last six weeks. There are great varieties in these physical afflictions. These I cannot now enumerate. To me many of them are quite mysterious. We may call them *Hysteria*, and know as little of their cause as before. Will strong overwhelming emotion account for any of the phenomena? Do these emotions, whether gentle or confounding, result from a consideration of sin, issuing in the soul's everlasting destruction, and of the long, unseen, and slighted Saviour—His love, His charms, His power to save to the uttermost—to save me? And is this consideration produced by witnessing these agonies in others, by hearing their wild cries for mercy, their supernatural prayers—by reading or hearing the awful and glorious Gospel truths, *and especially by hearing a lately redeemed one tell tearfully, urgently, adoringly, what Jesus did for his own soul!* Or may not God, as in ordinary times, send the affliction of body to rouse to consideration, to fear, to prayer to Christ for pardon and life? Cannot God work by means or without them? Is it not the glorious *number*, not the *nature*, of the cases that puzzles? Hitherto we have not thought it strange that affliction should be made the occasion by God of a wanderer's beginning to love God and to keep His law; and why should not God, when He pleases, as now, make it so to multitudes? Besides there are many cases of quickening and revival without this physical prostration. Here they are as twenty to one; and in other districts there is no "falling down," but the sighing, and weeping, and bodily agitation to be expected from very strong feeling. So it has been in the present American Revival, and so it was in the Connor district (a few miles from here) for about eighteen months. May not the free sovereign Spirit work as He pleases? Oh, Spirit of God, lead poor sinners to consideration, to conviction, to conversion, to Christ, by hysteria, by cholera, by fever, by war, by famine, by sympathy, by the truth, read, or talked, or sung, or preached by prelate or by priest, by minister or by mechanic; only

let souls be saved and the Saviour Jesus glorified, and all's well.

3. *The Mental Features.* There is not merely an illumination, so that sin is seen in its true colours, and truth in its beauty, and error in its deformity ; but there is an impulse given to the memory and imagination, elevating these powers inconceivably beyond their ordinary range. Sins long forgotten are remembered with the freshness of yesterday ; and religious instructions, and divine promises, and other passages of the Word which may have been read or heard in youth, but which were never committed, and which, whether in earlier or later years, could have been only half-spelled, half-read, the state of education being so utterly imperfect, are recollected and repeated with a vigour, and an accuracy, and a fluency, and a suitableness altogether astonishing. To quote one-tenth of these promising and laudatory passages, and to employ them so suitably in prayer and in praise, on the day before this divine impulse, or two or three days after it fell upon them in its power, would, to the parties concerned, be an utter impossibility. Poor uneducated wretched creatures who previously could scarcely tell who the Saviour of sinners is, or anything about the terms of salvation, or the gracious promises of the glorious Gospel, seem to know Jesus as by intuition, and with an humble, holy, sweet, confiding familiarity they remind Him of His character and promises. Oh how credible and clear *now* the statement of Christ to His disciples—"My Spirit shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Then the views which many of the converts have of Christ, their souls being enlightened and allured to Him, how clear, how glorious !—in some cases quite as glorious as that enjoyed by the Apostle John (Rev. i. 13-16) ; and when thus brought by the Spirit "into the chambers of the king," and while "His eyes chain them in the galleries," in them, as it was with the apostle, there is almost no strength. A smile of celestial loveliness plays over the countenance, though perhaps naturally plain, and pervades it with a sweetness—a charm far transcending the loveliest smile of the loveliest countenance



on earth, in ordinary circumstances. The hands are often raised upward as if beckoning the Beloved to come, and then are they clasped energetically over the bosom as if embracing Him to the very heart. The feeling at this moment, whether uttered or unexpressed, is—"Oh my sweet Jesus," "My Beloved is mine, and I am His," "Tell me, ye daughters of Jerusalem, is there any Beloved like unto my Beloved." Some hymn over in sweet tones, a favourite piece of sacred song, quite correctly, both as to matter and music. Others naturally of a poetical cast, or being very familiar with poetry, versify extemporaneously in their visions. Such impromptu productions as I have witnessed had little of poetry, but very much of the love of Christ and of the parties' admiration for some favourite Christians. A very remarkable physical feature, wondrously displayed by some, especially females, when enjoying these celestial scenes and society is, that every movement, every gesture of the person, the countenance, the head, the hands, is the very perfection of gracefulness, though the party be utterly uneducated, and naturally most uncouth and awkward. How is this? Oh the transforming power there is in seeing Jesus as He is! Verily, "it doth not appear what we shall be," how majestic in mind, how seraphic in heart, how beautiful in body! Yes, the mind emancipated shall be like His, the resurrection body shall be conformed to His glorious body! These enjoyments are occasionally interrupted, apparently by some hostile agency. Then the countenance wears an angry aspect; the hands are energetically moved, as if to motion the intruder away; and these or such words are uttered, "*No I won't—I won't go with you—away, away.*" In some cases the conflict with the enemy is fearful—agonizing to both mind and body—and when deliverance is felt, the triumph is ecstatic. The minds of some three poor creatures have given way, whether from predisposition, or fright, or the long-continued apprehension of hell without any feeling or hope of deliverance, or whether from injudicious treatment, or cruel restraint from the society and sympathy of kindred spirits, or from want of food and sleep, or from several of these causes combining, I am unable to determine. The first of these is now quite well and spiritually happy, the second is

in the asylum slowly improving, the third died. I visited the second of these cases, and amid all her frenzy and wild maniac wanderings at intervals, she held firm by Christ. Some one said to her that I had come to see her. She wildly, yet, perhaps, wisely, replied, "Mr. Moore, Mr. Moore! I don't want him. Let him go to them that sent for him. He can do me no good. Jesus Christ alone can hold me." She thought she was pulled out of "*the horrible pit*" as she called it; that she was still on the very edge of it, held out of it only by the hand of Jesus, and her apprehension was that He would let her go! One person rather advanced in years, quite uneducated, suffered during a whole night bodily prostration and pain, and felt darkness over her mind. In the morning she was impressed that she was a sinner, and was anxious about her soul, but knew nothing whatever, or, at least, could tell nothing about the Saviour. She seemed to be made ready for apostolic instructions.

4. *Jesus is greatly glorified.* By all who have found a satisfactory peace in Christ He is dearly loved; by some intensely. For so far, their state seems to be almost a continuous rapture. I saw a mother on her knees, her eyes raised heavenward, her hands energetically clasped. She often smiled, but for perhaps an hour she did not speak. One of her children, some two years old, was injudiciously allowed to come into the apartment. On seeing its mother it raised a wild affrighted crying, such as would pierce and rouse the sympathy of any woman, especially a mother's. Her eye never twinkled, nor did a muscle of her face move. She remained stationary, statue-like, absorbed in the object of her adoration. Yes, so it must be. Oblivion's wave must swell over the mind of the redeemed—the glorified parent, sweeping thence all remembrance of the child once dearly loved, now irremediably lost; or there must be such a perfect sympathy with the heart of the holy Jesus, as to necessitate a cordial hatred to all that's hostile and hurtful to Him; or, as in this case, the soul must be so absorbed in contemplating, adoring the Redeemer, that no distraction of thought or feeling to an alien object will be possible. No matter what the creed or character—Romanist, Arian, Infidel—the first cry of the deeply convinced soul is—"Lord Jesus have mercy

upon my soul." I have heard of but one Romanist, out of many converted, who, while appealing exclusively in his distress to Jesus, thought when he became quieted a little that "the Virgin" might "have given him some help, had he minded to ask her." Under the Spirit's overwhelming influence his prayer was all right; when that influence began to abate old error began to show itself. He now takes the Bible for his guide. By all who profess to be converts Christ is crowned Lord of all. They sing with peculiar zest—

"I'm not ashamed to own my Lord,"

and—

"To Him that loved the souls of men  
And washed us in His blood," &c.

And they apply to Him the most endearing epithets—"O dear, dear Lord Jesus! O sweet, sweet Saviour! O beloved, adored Redeemer!"

5. *The converts feel and manifest intense love for each other.*

In fact they cannot be happy out of each other's society. Hence, for the first week or two, they were to be found gathered into particular houses, night and day, in companies, singing and praying; and at public meetings, if possible, they will be together. They don't care very much for any one, though a Christian, who has not their towering love and zeal; but any person whom they consider to be one of themselves, "a brother" or "a sister," as they say, they will receive with open arms; and the discriminating powers of the more intelligent of them are very considerable. I have heard some of the finer spirits tenderly plead with the suspicious in behalf of the suspected ones. I have seen Christian mothers embracing their lately converted sons, sisters their brothers, companions their old associates in sin, now in Christ, with the deepest intensity of holy love. It was indeed greeting with an holy and hearty kiss. Getting out of their agony or their sorrow, and meeting, all one in Christ Jesus, how "they do love one another!"

6. *A deep anxiety—a tender compassion for the unconverted—the perishing.* Christ wept over the doomed Jerusalem: so do these youthful Christians, in the warm overflowing of their first love, tearfully plead with, and for, sinners to come to Christ; and when some poor, lost, blinded one has his eyes

opened by the Spirit to see himself—that horrible sight, a guilty polluted soul, and when in consternation he cries for mercy, joy pervades their countenances as they look at each other, and begin to plead for the pardon, acceptance, and peace of the smitten one : and when that peace seems to be secured, the triumphant congratulation is, “ Oh we have got another brother,” or “ another sister,” as the case may be. Such of the converts as cannot get attending meetings for prayer, praise, and religious intercourse, are not generally so strong in their faith, or so warm in their love and zeal ; so that to meet and speak often one to another is not only their delight, but almost a necessity of their new nature. I have frequently observed that immediately on securing, as they feel, safety in the Saviour for themselves, and in their deep and glowing gratitude, having ascribed to Him all the glory of their deliverance, they begin with overflowing compassion and intense urgency to plead with Jesus for poor sinners, that they too may come and enjoy salvation, and glorify Christ. More than once I have been necessitated to cause young persons to be carried out of public meetings to prevent utter confusion. From silent prayer on their knees in the pews they would rise, and, standing on the seats, the tears profusely flowing from their eyes, with all the anxiety of a life and death struggle, they would call upon sinners to come to Jesus, and upon God’s holy Spirit to bring them to Jesus. This compassion for sinners, or for the glory of Christ in their salvation cannot be controlled. While the impulse remains you must yield to it, however timid and unobtrusive. You may go to the door of the party with whom you feel impelled to plead or pray, and raise the knocker, and, through fear or shame, hesitate and noiselessly let it down and walk stealthily away, as if evil had been designed. Ah ! it won’t do. You feel that you are caring more for self—accursed self—than for the Saviour or for your neighbour’s immortal soul, and back you *must* go, and in you *must* go, and unbosom yourself you *must* of the loving Saviour’s burning message to that precious perishing soul. If still cold, and blind, and deaf, and untouched by the divine Spirit, your friend may pity your “ frenzy,” and consider you a



monomaniac ; if the Spirit of life breathe on his soul, your visit will be the occasion of his ultimately turning to the Lord, who will multiply to pardon. Oh, surely this is the baptism of the Holy Spirit : this is “the Power from on high” for which the apostles were, by Christ’s special direction, to wait in Jerusalem : this is to be “filled with the Holy Ghost and with faith.” With this endowment, no marvel that the apostles were what they were, and that they and their converts to Christ were a courageous—“a conquering band.” Were the Church now—ministers and members baptized with the baptism—“filled with the Holy Ghost,” how soon would the nations all know God’s saving grace. The very love of God for sinners, which overflowed in the gift of His own Son, is in this quickening and reviving work of the Holy Spirit, poured down into the hearts of the awakened and enlightened ones ; so that they, according to the degree of grace given, feel for perishing souls as God did, as the gentle, gracious, loving, weeping, bleeding, dying, interceding Jesus feels.

7. *Great delight in the Word of God, and on the part of those who cannot read, a great anxiety to learn.* A number of those convicted cannot read any, and not a few read but very imperfectly. A girl some sixteen years of age was awakened by the Spirit through the Gospel preached on the streets of our town. She was the only remaining child of her mother. Soon after her conversion to Christ, consumption marked her as its prey. She was three months confined to bed before she died : and, during that time she taught her awakened anxious mother to read the Bible. That poor, forsaken woman invited me into her room some time after her daughter’s death, to let me hear how she could read, and to tell me of her comfort and confidence in Jesus and his precious Gospel. In Ballymena at present in passing some doors you might observe persons varying in age from five to sixty years, labouring at their spelling-books ; others listening to some neighbour reading for them the Book of God ; and in the evening, after the work of the day is over, some kind young Christian converts anxiously employed in teaching these poor unlettered persons to read. The private and public classes for training these uneducated

parties are for so far very well attended. To-day I was informed of a lad who was severely beaten by his parents—Romanists, for going to meetings for prayer and Gospel instruction, contrary to the priest's orders. He could not read himself, and being thus restrained from desired information, and the awakened society which he loved, he purchased a Testament, gave it to an aged neighbour who can read, and he attends to hear the glad tidings from heaven read for him, on every available opportunity. (O God, stir up the slaves of Rome to assert their right to possess and search and believe "The Holy Scriptures!") A recent genuine convert almost always carries the Bible, whether in the house or by the way, and will even keep it under the pillow at night. Almost every person now at prayer-meeting, or at public worship in the church, or in the field, or in the street, has his Bible or Testament, and turns eagerly to the passages referred to by the speaker. A Romanist who had lately got a Bible, on being convicted, threw the Bible into the fire, presuming that for reading it, the distress had fallen on her. But instead of pacifying the mind, this only increased the agony, and no rest was found till a Bible and a believer directed her to that Almighty Saviour whom the Bible alone reveals. It is usual, I understand, for the priest to send for any member of his flock that he has heard of as being convicted. One such, a few days ago, not only convicted of sin, but converted to an intense love for the Bible, and I trust for its Divine Author, obeyed the sacerdotal summons. She brought the loved Bible in her hand. His reverence came to the door and asked—"What's this you've got?" "It's my Bible, sir," said the girl. "Ay, and you can read, then?" "I can, blessed be God!" Observing the young creature's firmness and fervency, and if I mistake not, she had brought a neighbour with her for protection, he ordered her to begone, handing her roughly out of the door. In one congregational Sabbath school in town, the number of teachers and scholars is doubled, during the past few Sabbaths; and all others in town and country are greatly increased. On two evenings of the week, teachers attend to give instruction to parties who cannot read, and to train others to read more perfectly; and in each of the poorer streets one or more classes

are formed chiefly for adults, who could not make it convenient to attend a public class.

8. *Religious services, public and private, are more highly appreciated and more largely attended.* The first person I had the pleasure of meeting with, as a fruit of this revival, was a young female from the C—— district. Some twelve months ago, she came to the Manse door while I was at breakfast. On asking her errand, she enquired if family worship were over, and if not, whether she could be allowed to join in it. The request seemed most extraordinary from a person a perfect stranger to me. In fact I apprehended mental aberration. Of course I invited her to remain. After worship, I conversed with her for nearly an hour, and was rejoiced to find my suspicions quite groundless ; and that she was very intelligent in Gospel doctrines, and tearfully, and tenderly, and joyously in earnest in religious matters. When parting, I asked her how it was that she came here so early in the morning (her home is some four miles distant) with such an object. Her reply was strange to me at the time ; but I can *now* fully understand and appreciate it. In this town at present, at public worship on Sabbath, the churches are thronged—pews, alleys, and vestibules. The “Open-air Services,” whether in town or country, on any evening of the week, are attended by thousands ; and these services though so numerous are often not far distant from each other. Our congregational weekly prayer-meeting was attended by some fifty persons ordinarily. During the three months past, whether held four times or seven times a week, it is attended by more than twenty times that number. The difficulty used to be to get the people *into* the church, but the difficulty now is to get them *out* of it. One *night and morning* we had three services. The first of these was three hours and a half. I pronounced the benediction intending to dismiss the people, but no, they kept possession, only a very few left. After some half hour we engaged in prayer and praise again. I pronounced the benediction, intending to dismiss the people, but no, they still kept possession, only a few left. Having attended for some time to a number of weak and anxious persons, presuming that a third attempt might be successful, we engaged in prayer for a

poor girl, who seemed to us to be dreadfully tormented—and oh ! the deep and universal fervour of that prayer—all prayed—very many wept,—and having sung to a plaintive air a portion of a *prayer-psalm*, for the last time that morning, between one and two o'clock, I pronounced the benediction and left ; many remained. Verily, praise waiteth for God in Zion. Prayer-meetings are very numerous in town and country, and are well attended. Within the bounds of the Connor congregation, I am informed that there are one hundred prayer-meetings every week. A few months ago the bellowing of anger, and cursing, and blasphemy resounded along the roads from parties returning from the markets, and especially on Saturday night, or rather on Sabbath morning. Now the sweet service of sacred song is heard floating on the night air, from persons returning home from the prayer-meetings. One day last week I addressed three congregations in the country. They varied from fifty to one hundred and fifty persons each. The previous week I visited one day eight families, scattered over a country district, about a mile in length. Every available member of these followed me from house to house, and the labourers in the surrounding fields joined the band. I conducted four or five services. At the last, near a cluster of houses in a lovely green, surrounded with beautiful trees, and bounded by a soft flowing river, were congregated some two hundred souls. Just as the service closed, a poor girl came in breathless haste, greatly agitated. She could scarcely speak. I ascertained that she had been a Romanist, was convicted, was absent at the beginning of our worship, was sent for, but she arrived too late, greatly, as it seemed, to her disappointment. Having directed her timid soul to the *One Mediator*, who alone can *plead* the sinner's cause, and who alone can *pardon* the sinner's sin, whose blood cleanseth from all sin, we again knelt on nature's green velvet, and earnestly prayed in behalf of this weak one, that the great High Priest may undertake for her and perfect her emancipation from ecclesiastical and satanic slavery. What a happy day ! Oh ! what a pleasure, what a privilege to minister to "a willing people !" Holy Spirit, keep them willing !

9. *On the part of real converts an intense loathing of sin.*



How great the change and how sudden ! The person who, last week—who but yesterday—was wallowing in the mire, cherishing, embracing to his very heart, sin—his idol adored—his all, drinking in iniquity, as the thirsting man in the burning desert does the living, cooling draught, to-day sensitively shrinking with intense aversion from the smallest sin, recoils from it with as great horror as he lately did from the terrors of hell ! How true, in the meantime, that old things have passed away, and all has become new ! I have seen persons again and again thrown into distress, almost as great as in their first conviction, by the discovery of some sin committed by themselves, and even by witnessing great wickedness in others : and for hours they will remain in great weakness of body, and in bitter weeping, not through fear of condemnation, but for the injury, the wrong done, the pain given—to Jesus, the holy, the tender, the sensitive One—the beloved, the adored of their souls. They knew that Jesus will forgive them, but they cannot forgive themselves. Were this holy sensibility to remain in its original power, to the party possessing it, life in this world of sin and sinners, if tolerable, would be an unceasing crucifixion. When Lot's spirit was daily vexed by the foul conversation of his chosen companions, what would be the torture, the agony of such a pure spirit in Lot's situation. To such a state does the Psalmist seem to have approached, when his tears fast and copiously flowed on seeing his Father's lovely law violated. No marvel that that "*Holy* thing"—that "*Holy* One"—God's "*Holy* Child Jesus," should be "a Man of Sorrows" all His life in this world ! How natural the infinite aversion—the unutterable horror—the overwhelming agony of His body and soul in dread Gethsemane, when the Father "laid our iniquities before him"—handing to Him "the Cup"—bitter, poisoned, deep, wide, overflowing, infinitely loathsome to His infinitely pure spirit ! Shall His redeemed be one day like Him, seeing Him as He is ? Whosoever hath this hope, purifieth himself even as He is pure.

10. *A forgiving Spirit.* The injunction, "Love your enemies," is actually and heartily obeyed, and injuries fully and freely forgiven by persons who feel their own countless, fearful faults

forgiven by God. There lies a young strong man who feels that Jesus has become the bearer of his sinking burthen of sin. He pays no attention to family or friends around him ; but as soon as his enemy enters, he rises and rushes to embrace him in cordial, unconditional reconciliation. The offences are not mentioned, nor even remembered, except to be regretted. It is mutual, for the enemy enters because his enmity too had been slain by the blood of the crucified. With what power can the plea now be presented in prayer—"as we forgive them who trespass against us." What a chilling, crushing influence it has upon the heart of the recent convert, in the fresh overflowings of his first love, to meet with a cold repulse to his warm overtures for friendship and peace. One whose offers of amity were rejected, and whose old opponents continue to say and to do unkind things, said to me lately, "I used to give word for word, and blow for blow, and to complain to my neighbours ; but now, thanks be to God, I can restrain myself"—(no easy task a few weeks since) "and I go and lay it all before my Saviour, and He gives me peace." Here, and in many districts throughout Ulster, on the 12th July, the Orangemen in thousands assembled for public worship, and were not interfered with by their old opponents, the Romanists. Instead of banners they carried their Bibles, and instead of party tunes they sung the sweet songs of Zion. A "brother," who had found the "elder-brother," being asked, "Would you stone a Romanist to-day ?" replied, "No ; I would embrace him."

11. *The Power of Prayer.* Some for a time cannot pray. Darkness, and despair, and horror, close down upon them, and their agony cannot be conceived. "I'm lost ! I'm lost ! Oh, I cannot pray !" "I resisted Him ! I wouldn't come ! Oh, I'm lost—lost !" When prayer is attained to—"God be merciful to me a sinner !"—it is great relief, though the burthen of sin still crushes.

*Fervency*—intense fervency—is a characteristic of the prayer both of the convict and of the convert. The struggle—the life and death-struggle with the former, is to be rescued from the abyss of eternal anguish and despair—from the fangs and fury of the old serpent ; and the effort of the other also deeply

fervent, though sweet and filial, is to express abhorrence of loathed sin, and of the detested and dreaded devil ; and gratitude and adoration to that beloved and almighty Jesus, who has rescued the poor, unworthy, helpless soul from "the deep pit." How unreserved the *confession*, no matter who hears. The supplicant sees Jesus only, and deals only with Him. And how *humble* ! What a very worm, the poor weeping penitent feels, before the Throne of Majesty and of Mercy ! Oh, what an offering, that humble, broken, contrite heart ! It is, I believe, this inconceivable fervency in prayer—which I may call "power of prayer," which thaws the icy heart, which breaks up the motive-proof searedness of conscience, which dispels the doubts, and annihilates the scepticism and the indifference of many a spectator and mocker, and sends him home hurriedly with a pale face and a palsied heart, to lie prostrate in conviction, and penitence, and prayer.

*Fluency* is characteristic of the prayers of not a few. The supplications of some are condensed, and pithy, and pointed—very "matter of fact." To those of others—principally females—belong a fluency, a sweet reverential familiarity, a poetry, a suitableness, a sublimity, altogether inconceivable by parties who have not heard them. I have sat confounded, humbled to the dust, in the presence of these supplicants. In fact, the productions are quite beyond the powers of the human mind, whether renewed or unrenewed, in its ordinary state ; and the parties themselves are capable of such supplications only once, or, perhaps, on a few occasions, if they be thrown back into fearful convictions and brought up to glorious triumphs. When weeks or months have passed away, and these persons have sat down into quiet, steady confidence in Christ, their prayers are not *very* remarkable.

*Frequency* in prayer is another mark of the genuine convert, as was to be expected.

Some of them literally "pray always"—in the house and by the way—in solitude and in society. Some awake during the night in tears and in urgent prayer. To such an extent does this go, and so intent are they, generally, upon some desired object, that when a common prayer is being presented, they will be pleading, absorbed in earnestness for some person or

thing. Generally, when public prayer is offered, if the person officiating be *manifestly* very fervent, the hum of plaintive pleading by the company of recent converts is heard over all the house; and though fervency of feeling, perhaps for some poor desponding soul that feels lost, may occasionally be expressed too loudly for the taste of some; to others, knowing that there is no pretence, that soft hum of supplicating souls has a heavenly charm. The convert's prayer, blessed be God, is frequently the *prayer of faith*. I have already mentioned cases of special prayer for particular persons being answered in their conversion. Five weeks since, two congregational prayer-meetings assembled on a Saturday evening, to engage in devotional exercises as a "preparation for the Sabbath." Earnest prayer was offered for the blessed agency of the Spirit to accompany the services of the sanctuary on the following day. The members of one of these prayer-meetings had such assurance that their prayers would be answered, that they said to several persons, and among others, to the officiating minister when he was walking down to the church on Sabbath morning, *they "were sure that the Spirit would do a great work among them that day."* The usual public services were proceeded with, but in great weakness, for the minister was quite exhausted—unable to speak vigorously. The subject was—"*Quench not the Spirit.*" About the middle of the sermon, after mentioning parties who fear, and would try to escape, the operations of the Spirit, the preacher, with united hands and uplifted eyes, said tenderly—"*Lord Jesus, forgive them!*" He stood in that attitude, and in perfect silence, for perhaps a minute, when the death-like stillness of the church was broken by heavy sighs and loud earnest cries for mercy in all directions through the house. The audible supplicants were removed and attended to. In a few minutes the remaining congregation were seated again, more than a-half of them in tears, and some, evidently, with great difficulty restraining themselves from pleading aloud for mercy. The services were quietly proceeded with, there being no interruption till the close, but by the breaking forth of one other overfilled heart, that could hold no longer. During the evening of the day, in their homes and prayer-meetings, many more were over-



whelmed with a sense of sin. Some represent *bellowing* speakers, and the consequent necessary excitement and sympathy, as producing these violent uncontrollable convictions and physical prostration. In the case mentioned, this theory is utterly at fault; for there was not only no bellowing, but not even a capacity for it; nor was there any attempt at it: and the simultaneousness of the outcry from so many, upsets the idea of sympathy as the cause. And I may add, that the minds of the most nervous throughout the congregation generally could not have been operated upon by the expectation of *such a scene*, for this, I understand, was the first instance of physical prostration and of loud screaming for pardon that had occurred in that church or neighbourhood, though the revival had prevailed there extensively for many months previously. No marvel that these supplicants can present *believing prayer*. However some may suspect that the Enemy has much to do with the physical phases of this movement, all men of all parties—the friendly, the hostile, and the indifferent—are silent in wonder and admiration at the prayers—the fervent, fluent, suitable, sublime, heavenly prayers—presented by men and women, by boys and girls, by children, by moral and immoral, by educated and uneducated, under some influence which mere man cannot understand, or will not acknowledge. Of the hundreds of petitions which I have heard presented by these anxious souls, I never heard an unscriptural one but once, by a little boy in the exuberance of his compassion for others. “O Christ! come to me!” prayed a little girl, seven or eight years old. “O Christ, come to me! an’ when ye dae come (you do come) dinna lea’ me (do not leave me), but aye stay wi’ me!” This, with the usual accompaniments—clasped hands, streaming eyes turned upwards, sobs, cries, and agonized frame. “O Christ!” pleaded a boy eleven years old, “O Christ, thou didst wear the crown of thorns for me! Oh! oh! I could wear them for thee! Oh, I hate to go back to my old companions—my old ways. I care not for anything. Oh, what care I for anything but for thee! If it was thy will, O take me now home to thyself! Oh! oh! Why do they not spit on me! Oh! oh! they sput (spat) on thee, and thou never sinned! Oh! it was for me, for me—for my

sins. Oh ! take my heart and turn it inside out—clean the dirty, nasty filth out of it, and make it pure, pure. Oh ! oh ! dear Saviour !” &c. “Oh ! Jesus give me but one crumb, one crumb ; one, one, one only of thy bread ! One drop, one drop, one, one, one drop of the water of life !” Repeated again and again.

12. *Lay Agency* has been extensively blessed in promoting the present revival. In former awakenings in these countries, and in America, ministers were the prominent agents. Edwards and Wesley, and Whitfield, and Livingston, and Welsh, and Finney, and M'Cheyne, and Burns, all regular preachers. But some, even of these, were repudiated by their own ecclesiastical authorities for their *irregularity* ; *i.e.*, for speaking in downright earnest, and in any place, and at any time, to multitudes of perishing, anxious, or careless souls. So that, if the services of mere laymen—whether educated or uneducated, whether rich or poor—be looked down upon by the sticklers for sacerdotalism in every Church, we need not wonder as if some strange thing had happened. These laymen, from the rich aristocrat to the poor stone-breaker, are generally members of the Church in full communion. Were the members of the Church at Jerusalem justified, when driven from their homes by persecution, in “preaching the Gospel”—*i.e.*, in evangelising, “everywhere throughout the regions of Judea and Samaria ?” If so, may not the Holy Spirit constrain men now, by the love of Christ, without persecution, to go abroad and do the very same thing ? How often do the apostles urge the members of the Church to “exhort one another.” In the meantime, should not “every man teach his brother.” Our converts hold prayer-meetings, deliver public addresses in churches, school-houses, private houses, streets of towns, and in the open fields. Many of them are very popular with the people, especially of their own rank. I have heard from one to three of them, now almost every evening for a month past, and only as to two points, and these not fundamental, had I to offer a word of explanation during all that time. I should add, however, that nearly all the parties I have heard seemed masters of “The Shorter Catechism.” In my own church, ministers both of the Establishment and the Assembly, occu-

pied the same platform with those Evangelists. Whether ministers will be satisfied or displeased, God has very abundantly acknowledged those men ; and not a few of them, till very lately, were wild and godless. Let the clergy and members of every genuine Church solemnly inquire—why is it that God has called such labourers to His harvest, and so abundantly prospered them ? Would He thus gently rebuke the exclusiveness of the “Clergy,” and the donothingism of the people of the Church ? May the Spirit teach both parties the lesson which Divine wisdom would have us to learn ! May the Spirit of Christ preserve these young men in humility and prayerfulness, and in fidelity to the truth ! Would that all the Lord’s people were prophets ! If the Spirit of Power continue to work as in America and here, and, as it appears, He is beginning to work in France and in some of the Northern Kingdoms of Europe, what will be done for the Ministerial Supply of the home and foreign field ? Will the members of the Church all rise and do their duty ?—or will the church, while still requiring of some as now the highest educational qualifications, sanction as Evangelists at home and abroad, others but partially educated, whose Christian devotedness and burning zeal, and aptness to teach the way of salvation to the now neglected and careless multitudes, must be acknowledged ? Does not methodism provide agents for the spheres which they are destined to occupy ? Does not Rome provide her Popes, and Cardinals, and Archbishops for the highest ranks of her adherents—bishops and vicars, and parish priests for the middle ranks, and monks and nuns innumerable for her Lazzaroni ? If the Holy Spirit only intensify His work in the church then will the church have mind and heart and hand to provide for the increasing wants, however widely He may *extend* His converting work.

13. The present awakening is maligned and bitterly resisted by Antichrist. The opponents of Christ and of the Holy Spirit feel that their craft is in danger. Placards, addressed to those “*afflicted with nervous diseases*,” variegate the walls of our town, evidently designed to leave the impression that the whole affair is a purely physical distemper. These seem to be periodically renewed, while one which was “CONVICTION

—CONVULSIONS—EPILEPSY—INSANITY !” served its day and disappeared. “Holy water,” I am informed, is sold at a high figure, and is extensively used for prevention and cure, and also whiskey and laudanum. Some families, some of whose members were convicted, have removed out of the neighbourhood of convicts. By a Romanist I am told of one priest in this neighbourhood, who acknowledges that all the members of his flock who have been affected by the revival spirit, have ceased to have any intercourse with him, and he very judiciously does not angrily and tyrannically interfere, but says—“If it is not of God, it will soon come to nothing.” One of my young friends was urging a Roman Catholic convict in great distress to pray to God for mercy through Christ. Her mother rushed forward in great anger to push him away, saying—“*No she won't pray to God.*” She was brought to the priest next morning. Whether the priest or the Spirit will ultimately succeed God knoweth. Oh may the Holy Spirit make them both “*priests*” unto God ! This opposition is quite natural, for, so far as I have observed and heard, this revival instantly and utterly upsets every system antagonistic to the “Atonement,” Christ’s supreme deity, the existence and power of the Holy Spirit, and the *exclusive* mediatorship, and intercession and pardoning power of the Lord Jesus Christ. With the poor convicted soul, salvation by morality or by *mere* mercy is out of the question, and to trust to priest or preacher, to saint or angel, to any being on earth or in heaven, but to “*Sweet Jesus*”—“*The bleeding Lamb,*” is never dreamed of. The proposal would be repudiated with abhorrence and agony. Some opponents have acknowledged to me that if the fruits appear to be good and genuine two years hence, their system must be renounced as false.

14. *The doctrine of sovereign invincible grace is in this movement practically demonstrated.* There is a youth who says that he “served the devil just as well as he could wish till last week.” There is another who urged the overseer to have the engines stopped, and all the men assembled for ten minutes to hear how he could blaspheme the name of Jesus. Why are those two taken by the Spirit and made valiant for Christ, while many of their exemplary, moral, though godless fellow-



workmen are left ? Why has the Spirit in His saving power entered into this house and passed over that ? Why has He turned the child and let the parent go on ? Why is that athletic man of proud contemptuous bearing, sneering at the whole affair as fanaticism, *compelled*, on his way home from the prayer-meeting, to go down on his knees on the street to plead for pardoning mercy ; and his amiable delicate neighbour, not moved or refreshed in the least, though he says he is “wishing for it ?” How is it that that man, who alternately prays and blasphemes on his way home from market, at one time *constrained* to pray, at another resisting the impulse with all the violence of an unsubdued, blaspheming bacchanalian, is so acquiescing, so yielding to the Spirit when he awakes the next morning ? Did *he will* in his sleep, and in the *independent exercise of his own power*, to receive Christ, or did the Holy Spirit “*make him willing ? did He work in him to will of his own good pleasure*, so that he awoke in sweet submission and tearful prayer ?” Ask that weeping, rejoicing, grateful one, who inclined and enabled him, who made him willing to embrace Jesus as his only Saviour ; and you’ll find the ready and hearty response—“Oh, not unto my mind, my heart, my *will*, but the Sovereign, gracious, Almighty Spirit of God alone be all the glory !” “Not by my own will, my own might or power, but by the Spirit of sovereign, invincible grace I am what I am.”

15. *The Results are good.* To the enquirers as to the character of the revival here, from various parts of Ireland and Scotland, to whom, on the arrival of their favours, I had no time to respond, and to all others who are still doubtingly putting the question—“*Is this the work of the Spirit of God, or look we for some other ?*”—I answer by telling them through this little pamphlet, a few, and necessarily but a very few, of the things which I have seen, and heard, and felt ; “how that the (*morally*) blind see, the lame walk, the impure are cleansed, the deaf hear, the dead live, and to the poor, the physically, intellectually, and spiritually poor, in thousands, every day in the week, the Gospel is preached.” The ignorant, whether young or old, are docile ; they are learning to read, that they may read God’s

Book for themselves ; the boisterous and quarrelsome have become calm and peaceful ; enemies love one another ; the mouths that bellowed forth cursing and blasphemy now praise and bless God's holy name ; the Sabbath-breaker remembers and keeps holy the Lord's-day ; the impure have abandoned their pollutions ; the drunkard is sober notwithstanding fiendish temptations from old acquaintances, and, perhaps, poor fellow, from within also. Some publicans have abandoned their business ; Sabbath-schools, prayer-meetings, and houses of worship are overcrowded ; many ministers and members of the Church, many parents and Sabbath-school teachers are revived—greatly refreshed—more loving, earnest, and diligent ; good books and tracts are in great demand ; many, very many pray, who were never known to do so before ; generosity to the cause of Christ is on the increase ; the victims of the apostacy are alarmed ; Romanists and Unitarians have been turned to the Bible as the *only* guide, and to Jesus as the only and *Divine* Saviour ; the godless multitude are awed into solemnity ; the Lord Jesus is greatly glorified. “And blessed is he whosoever shall not be offended in Christ.” We have here some of the finest specimens of the Christian, by this extraordinary influence of the Spirit, that I ever met with in my life ; and I have no more apprehension of them proving faithless to their loved Lord and Master, than I have that I will do so myself. The changed lives of thousands in this town, and in the neighbouring towns and districts, testify to the truthfulness of the representation now given, as to the results of this revival. Very philosophical, and learned, and “decent and in order” Christians ascribe many of the results mentioned to excitement, nervousness, and “epidemic.” The Jews ascribed Christ's works to Beelzebub ; and, alas ! there are those now, who, ignoring the all-sufficiency of Christ, and the existence and the power of the Holy Ghost, proclaim the Spirit's work to be “*a work of the devil.*” Every honest enquirer after truth would examine before he decides ; and he would form his opinion upon *the whole*, not a part, of the available evidence. One who had witnessed much, and felt a little, of the salutary change, returning lately from an *altar lecture*, in which his satanic majesty got all the credit of

“the revival” and its results, said to his companions—“*Well, friends, all I have to say is, if the devil has done all this, there must be a NEW DIVIL ; for I’m very sure the oul’ one wouldn’t do it at all at all.*” No doubt there are counterfeit coins closely resembling the genuine, and it may turn out that the Devil may succeed in producing plausible counterfeits of the true Christian. These may themselves be deceived, and they may deceive others. By “wear and tear” the pure, genuine metal of the one is burnished brighter, the base alloy of the other exposed to the view of all. In my opinion, no objection can, hence, be taken against the Revival as to its results, that does not apply to the admission of professors to the Lord’s Table. The question with the cold or the clever objector, and with each of us, should be, “Am I a real, living, loving laborious child of God, or am a mere counterfeit ‘Christian?’” How many, alas ! of the members and the ministers of every Church have deceived themselves and others ! Let the names be kept on record of one thousand persons admitted this season to the Communion by any of the Protestant Churches ; and let the names of one thousand persons confirmed this season by any bishop of Rome, be kept on record ; and let these two thousand persons be compared this day seven years, as to their Christian status and usefulness, with an equal number of those recognised by the Church here as intelligent converts, by the present outpouring of the Spirit ; and I fear not that the “Irish Revival” will suffer by the comparison. Oh blessed be God ! it is not the *nature* of the blessing granted, but the ABUNDANCE of it, that has perplexed the narrow and shrivelled souls of some of God’s people at a distance from the influence, whose little hearts are sick almost to death by even their little hopes being so long deferred, and the hopes of others being so far exceeded. True indeed while the *moral results* have generally been so good and great, there are in some cases and districts, physical precursors, and physical and mental concomitants, and results, the absence of which we would have preferred. But they have come in the providence of God, and we must therefore hope that He will overrule them for ultimate good. By terrible things does he occasionally answer prayer. That fearful

bodily prostration which in some precedes consideration ; and in others—the intelligent—marks the crisis reached after a lengthened and serious consideration of sin and of eternal realities, those frequent agonies, or ecstasies, and swoons which occur to a few, and greatly diminish their bodily strength, their ability for work, and to sustain themselves and their dependents ; the dumbness, and deafness, and blindness which of late have affected a few—some for hours, some for days, and some for weeks ; these physical affections or afflictions we would rather not witness, though the inspiring Spirit *for some purpose*, has revealed to us that Saul and John, in very different circumstances, were struck down to the ground, and that Ezekiel, Daniel, and Zacharias were struck dumb. Then again the visions endured, and enjoyed by a few—by some, of hell's awful scenery, and society, and sufferings ; by others, of heaven's glittering glories—saints in light, and songs of love ; the prediction by a very few of the precise time when they will lose the power of speech, or of hearing, and the accomplishment of this prediction almost at the very minute foretold ; and this in some cases where, from the character and circumstances of the party, there could be no conceivable motive for pretence, and in which the clock was altered to lead the afflicted one astray if possible. These phenomena puzzle, and because we cannot on our usual principles explain them, and lest on their account the whole should be slighted or blasphemed by any, we would rather they had not appeared. A strange feature in this affair is that the afflicted ones consider their privation a favour, believing it to come *directly* from God ; and some of them are even foolish enough to refuse all medical treatment. To the questions—How do you know when you will lose and when regain your speech ?—some reply, “ I don't know how ; ” some, “ He told me ; ” some “ It was whispered to me ; ” and some being speechless at the time, will look and point up smiling, and then put their hand upon their breast. These and all other afflictions, I believe, come either directly or indirectly from the hand of God ; and that they are sent either for the sake of the victim or his neighbours. May we humbly peruse this chapter in the book of Providence, and profit by it. These mysterious predictions and their accomplishment,



however they may be understood by metaphysicians and theologians, even supposing them possible by the power of imagination, are more than counterbalanced, in my opinion, by the PRAYERS of some of those poor afflicted, sweetly acquiescing ones, and the evident and instant ANSWER to their prayers. A retiring, truthful, trustworthy, pious person converted to *Christ*, as I believe, some six weeks ago, became deaf and blind for nearly two days. During the morning of the second day she had often expressed her desire that she might be allowed to hear me pray, if I should visit her. When I went in she could not hear the loudest speaking. I took her by the hand ; she knew me. She mildly and fervently prayed, " O Lord Jesus, if it be thy blessed will, grant that I may hear for a few minutes, while prayer is presented. Oh ! do, for thine own name sake !" Before I was engaged in prayer more than one minute, she became agitated, put her hand up to her ear, then lay as still as death. When I finished I said, " Well, did you hear ?" Oh yes, quite well !" was the reply. I was suspicious, and asked farther, " Can you tell me what I prayed for ?" She told me accurately. I conversed with her for some ten minutes and left. In less than half an hour she was deaf again. Just now, while I write, she has the power of speech and of hearing, but she is still blind and her eyes intensely painful. She cannot swallow any kind of sustenance these three days. Doubtless He doth all things well.

## THE MODE OF TREATING AFFECTED PERSONS.

IN this, as well as some other points referred to, I am but a learner.

1. As to the *physical malady*—the privation of speech, sight, and hearing—it belongs to the medical department. If I knew a hopeful remedy I would not think it wrong to have it applied to myself or to another under this or any disease. A sudden shock, as by a copious cold bath, has succeeded with some in restoring, for the time, the faculty of speech. A violent emotion, whether of terror or of gladness, has been successful with others. To some no remedies have given re-

lief. Those who are liable to frequent weakness and *swooning* should, for some time avoid crowded meetings in ill ventilated houses, and all occasions of excitement till, by regular exercise, fresh air, and nourishing food, their strength be restored. Small classes for Gospel instruction and for prayer and praise, and to which no loud, boisterous, exciting addresses are likely to be delivered, would in the interim be much preferable to large, late, public meetings. For should these faintings and visions continue to be daily endured or indulged in, the issue must, through the loss of appetite thus superinduced, prove fatal.

2. With regard to THE MODE OF TREATING CONVICTS, I have only time to say, respecting those ignorant of the way of salvation—Roman Catholics, and others—that as soon as a calm moment is enjoyed (for before this it is useless) they should be *gently, calmly* instructed as to the method of pardon and acceptance—that Jesus is the only, the divine, the almighty, the willing, gracious, tender, loving Saviour, who died for poor sinners—that His blood cleanseth from ALL sin (and therefore *my sin, your sin*)—that He invites the heavy laden penitent to come to Him, and that WHOSOEVER cometh unto Him He will in *no wise* cast them out. Let the convict know that his sin has been committed against a God, a Saviour of infinite goodness and love, that the Spirit may enable him to feel and say—“’Gainst *Thee*, THEE ONLY, have I sinned !” In a certain chapel at some distance, where there were a few convicts in great distress, a brawling fellow, with his coat off, came up to a poor weeping girl, and bellowed out with stentorian voice—“*Here’s peace for you—I have brought you peace—here, take it !*” I consider this a *specimen* of ignorance, cruelty, and blasphemy. May Jesus forgive him, and may Christians and the Spirit instruct him ! He distracted the poor creature, who was crawling up to the foot of the cross, and for hours she did not regain what she lost by this mindless, brawling interference.

3. Let the affected and the convicted parties be removed from the public meeting, into some private place if possible, where they will be freed from the intrusion and annoyance of the curious and the sightseeking, and let each be attended by

not more than one or two *calm*, intelligent, pious Christians. Unless they be quite ignorant of the terms of salvation, I would not interrupt them with directions and *audible* prayers. The Spirit can do His own work, and the intelligent convict can generally pray better for himself than any other can. "*Oh, do let me alone,*" said a struggling convict to three persons who, in their foolish kindness, were all trying *at once* to instruct, and encourage, and comfort her. "When I was oppressed with the burden of my sins," said a young man, "they gathered round me, and shouted, 'You have no reason to fear;—embrace Jesus;—haven't you pardon now;—you have peace in Christ now!' But I knew that I had reason to fear, for I could not see Jesus to be *mine*, and that I hadn't pardon: I felt I hadn't peace, and therefore I didn't speak to them: but oh, how I wished that I was away in some quiet place, or that they would let me alone!" Ah! don't place peace before pardon, or the poor deluded convict must at some future time endure the painful process of reconviction—to have your order reversed by the blessed and wise Spirit, whose order is pardon, purity, peace. Besides, let all—the affected, and their instructors, and comforters—guard against mistaking the passing away of physical pain, for the spiritual peace which the pardoned in Christ enjoy—a fearful, oh, a fatal delusion!

4. Let females alone attend females.

5. Let not convicts or converts be intruded upon, in their houses by hosts of idlers and visitors. The indispensable industry and devotion of some are thus interrupted perhaps twenty times a-day, the vanity of some is thus nourished, and the simple faith of some greatly staggered by the puzzling questions of the acute and sceptical. "Why," said a convert, who had got rid of the tenth party of inquisitors in one day, "why don't these gentlemen and ladies, if *Christians themselves*, look into their own hearts, and get an answer to the hard questions they put to me?" Burns, of Kilsyth, sorrowfully exclaimed, "Oh, the injury which the gentlemen and ladies of Edinburgh have inflicted on my poor babes in Christ!"

6. Let there be private conference with an anxious soul, if desired; but avoid "*THE ANXIOUS SEAT*," as a dangerous

situation for any susceptible person to occupy. That such a person placed there, in a stationary position, the attention riveted to one point, addressed or pleaded for by a vehement, excited, energetic speaker, can be made to feel and act, very much as the performer pleases is notorious to all who have witnessed the fetes of the biologist. What infatuation, what deception, on the passing away of the spell, to shout "Peace!" "Glory to God." There is a peace; but certainly it is very far from that peace which is a fruit of the Spirit—the result of pardon.

7. "Converts!" are ye not all children of one Father, devoted disciples of one loved Lord, all *babes* in Christ, no matter what your age, all exposed to temptations? Then, dear little ones, love one another, encourage one another, watch and pray for one another; and should any of your number stumble or fall into sin, don't forsake him, but tenderly pursue him with your persuasions and prayers till you bring him back again. So will you imitate Christ.

8. Ministers and members of the Church, and teachers in the school of the Sabbath, what treatment at your hands, do many of these young and partially educated persons require? Surely your prayers, and sympathy, and assistance; and that you will judge of them as charitably as hitherto you have judged of your old fellow communicants. The Good Shepherd says to us all, "FEED MY LAMBS." Might it not be well, in order that *not one* should stray, or be devoured, that an adequate number of intelligent Church members in each street, and in each town-land, should have a list of the "converts," and should visit them frequently to advise and encourage, lest *any one* should fall away, when the present fervour fails, or becomes familiar. In the Sabbath-schools, prayer-meetings, and churches how would the work of the Lord then prosper! And manifestly this revival has already taught us that if ever the outcasts are to be brought in, *the members of the Church* must delight to aid in their introduction to the sanctuary; and that by the Holy Spirit alone, secured in answer to fervent continuous prayer, can those dead live, and those sleepers be awakened.

Holy Spirit! who art now doing great and mighty works by very weak instruments, wilt Thou graciously bless this hurried production for promoting the glory of Jesus—for intensifying and extending thy Gospel triumphs.

THE MANSE, BALLYMENA,  
July 30, 1859.



PRUDENCE  
IN THE  
CHOICE AND CONDUCT  
OF  
OUR RELIGION.

A Discourse,

ADAPTED TO THE PRESENT TIME.

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BELFAST:  
GEORGE PHILLIPS AND SONS.

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1859.

“GOD, who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit, grant us by the same Spirit, to have a RIGHT JUDGMENT in all things, and evermore to rejoice in Thy *holy comfort*;—through the merits of Christ Jesus, our Saviour—who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen.”  
—*Collect for Whitsunday.*

# A DISCOURSE,

&c., &c.

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“BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”—I. John, iv. 1.

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It is of great concernment to us, that we be prudent in the choice of our religion, and that we be rightly conducted in it;—that is, in the persuasion we embrace, and the system of doctrine and discipline we follow.

Concerning this choice, it will be impossible to give characteristics and indications exact enough to enable us to make a just choice, without the intervening assistance of prayer,—of experience,—and of the grace of God. He who describes some man can tell you the colour of his hair, his stature and proportion, and can trace out some general lines, sufficient to distinguish him from a Negro, or an Indian;—but when you chance to see the man, you will discover little features, the description of which had produced no idea or expectation in your mind. And, in the outward characteristics of *sects*, there are more resemblances than in men's faces,

—and, there is great uncertainty in the signs,—what is faulty strives, so craftily, to act the true and proper appearances of things ;—and, the more defective sects are, in these respects, the more curious they are about appearances. They also use such arts to gain proselytes, as are, indeed, best calculated to gain them,—and therefore, such as the true Christian ought to pursue, and as the Apostles actually did pursue. And they also so strive to follow those patterns in arts of persuasion—(not only because they would seem like them, but because they can have none so good, so effective of their purposes) that it follows—that it is not more a duty to take care, that we be not corrupted by false teachers, than that we be not misled by false signs : for, we as well, find a good man teaching a false doctrine, as a good cause managed by unworthy men ; and a holy cause is not always dressed out with healthful symptoms, nor is there a cross always set upon the doors of those congregations, which are infected with the plague of heresy.

When St. John was to separate false teachers from true, he took no other course, but, to mark *the doctrine which was of God*, and which should be the criterion to distinguish right shepherds from robbers and invaders : “Every spirit that confesseth that Jesus Christ is come in the flesh, is of God,”—he that denieth it “is not of God.” By this he bids his scholars to avoid the sects existing at that time,—of Ebion, Cerinthus, Simon Magus, and such other persons as denied, that Christ was at all, before He came ; or, that He came really in the flesh, and in man’s proper nature. This is a clear note ; and, they that conversed with St. John, or believed his doctrine, were sufficiently instructed in these, the debated questions of those times. But, this note will signify nothing to us ; for, all sects of Christians confess Jesus Christ come in the flesh,—and the sects of the generations afterwards avoided that rock over which a great Apostle had hung out so plain a lantern.



I.—In the subsequent ages of the Church, men have been so curious in marking out misbelievers, that they have invented and observed some signs, which indeed, in some cases, are true signs,—real characteristics of misbelievers; but yet, such as are also common to them with good men, and members of the Catholic Church,—or, may be so. Some few I shall remark, and give a short account of them, in order that, by *removing the uncertain*, we may fix our inquiries,—and direct them by *infallible* characteristics which will not mislead.

1. Some men distinguish error from truth, by calling their adversaries' doctrine *new, and of yesterday*. And certainly, this is a just sign, if it be rightly applied. For, since all Christian doctrine is that which Christ taught His Church, and the Spirit enlarged or expanded, and the Apostles delivered, we are to begin with the Christian era, in looking for our faith,—and, are to determine the genuineness of the several parts of it by the periods when they were first preached. *Our* account,—the account of the Church of Ireland, begins then,—and whatsoever is contrary to what Christ, and the Holy Spirit by the Apostles, taught, is new and false: and, whatsoever is *besides*, or *superadded* to what they taught, is no part of our religion,—and then, no man can be prejudiced for believing it or not. And such addition, if it be adopted into the confessions of the Church, is always so uncertain as a doctrine, that it is not to be admitted into the Faith; and therefore, though it should be old in respect of our late days, it is not, on this account, necessary to be believed:—if it be new, it may be received into opinion according to its probability, but no separate sects or interests are to be divided out upon such grounds. This only I desire to be observed, that when a truth returns from banishment, and recovers its rightful place and authority,—if it existed from the first, we do not call that new,—though the holy fire was buried for a time, or the river ran under-ground. For, newness is not to be reckoned by proportion to our short-lived memories;

or, by reference to the broken records, and fragments of history left after the inundation of barbarism and war, and change of kingdoms, and the corruption of authors; but, by its relation to the Fountain of our truths, and the birth of our religion under our fathers in Christ, the holy Apostles and original Disciples. A kangaroo was a new thing to them that first saw it in Australia, but yet, it was created as soon as a cow, or other domestic creatures: and some people are apt to call everything new, of which they never heard before,—as if all religion were to be measured by the standards of their observation, or information, or by their country customs. Whatsoever was not taught by Christ, or His Apostles,—though it came in by Arius, by Eutyches, by Nestorius, or Liberius the Arian Pope,—is certainly new as to *our* account, which begins with Christ:—and whatsoever is taught to us by the doctors of the present age, if it can show its text from the beginning of our period for revelation,—is *not* to be called new,—though it may be pressed upon men's attention with a new zeal, and discoursed of, by unheard-of arguments;—that is, though men be ignorant, and need to learn it, yet it is not therefore new, or unnecessary.

2. Some would have false teachers sufficiently indicated by a *name*; or, the owning of some peculiar appellation, as Papist, Lutheran, Calvinist, Socinian, or such like; and think it enough to denominate them not of Christ, if they are called by the name of a man. And indeed, the thing is in itself much to blame: but then, if by this mark we shall consider false teachers to be sufficiently indicated, we must follow no man, no Church, nor any communion. For all are, by their adversaries, marked with an appellation of separation, and singularity—and yet, they themselves are tenacious of a *good* name—such as they choose and fix upon for themselves—or, such as is allowed them by fame and the people,—and, through a natural necessity of making a distinction. Thus, to take our instances from the

*ancient* schismatics,—the Donatists called themselves “The Flock of God,”—and the Novatians called the Catholics “Traditors,”—and the Eustathians called themselves “Catholics,”—and the worshippers of images made “Iconoclast,” that is, Image-breaker,—to be a name of scorn:—and men made names as they chose,—or, as the interests of the market went. It was so in the Corinthian Church,—with this difference alone,—that *they* divided themselves, by names which signified the *same* religion:—“I am of Paul, and I of Apollos,—and I am of Peter,—and I of Christ.” Those Apostles were *ministers* of Christ,—and so does every teacher, new or old among the Christians,—pretend himself to be. Let that therefore be examined;—if he minister to the *truth* of Christ, and the religion of his *Master*, let him be regarded as a servant of the Lord; but, if an appellation be adopted from his name by those who follow him, there is a faction commenced in it;—and, there is a fault in the man who allows his name to be so used, if there be none in the doctrine: but, that the doctrine is true or false, is to be received or to be rejected, because of the name, is no necessary consequence: but, is a circumstance which may, or may not be: and therefore, is not to be determined by any such criterion, sign, or indication.

3. Amongst some men, a sect is thought to be sufficiently reprovèd *if it sub-divides, and breaks into fragments,—or, changes its opinions*. Indeed, if it decline, evade, and be willing to sink out of sight, its own original teaching and practices, no one has reason to believe the teachers upon their word,—or, to take up with them on the ground of reputation,—which, they themselves being judges, they have forfeited, and renounced, by changing that, which at first, they passionately obtruded upon men.

But, with regard to the *other* part of this indication,—when men fall out among themselves on account of other matters, or opinions,—it is no argument that they

are in error concerning *that* doctrine, which they all, unitedly, teach or condemn respectively ;—but it carries with it some probability, that their union is a testimony of truth, as certainly, as, that their divisions are a testimony of their zeal, or honesty, or weakness, as the case may be. And if we Christians be too decisive in decreeing with regard to this particular, it will be hard for any of us to keep a Jew from making use of the same argument against the whole religion ; for, from the days of the Apostles, it has been rent into innumerable sects, and under-sects, springing from mistake, or interest,—from the arts of the devil, or the weakness of man.

Hence however, we may derive advantage, and may become sure, that all *that* doctrine is certainly true, in which, the generality of Christians who are divided in many things, do, nevertheless, constantly agree. And because, in all communions and Churches, there are some very good men, who do all their duty in order to arrive at the truth,—God most certainly, will not fail in anything which is necessary to them who honestly and heartily desire to obtain it. And therefore, if they persevere in the heartiness of that desire, and live accordingly, and encourage nothing in themselves to the destruction of it,—they have nothing to do, but to rely upon God's goodness ;—and, if they perish, it is certain that they cannot help it,—and this is demonstration enough that they cannot perish, considering the justice, and the goodness of our Lord and Judge.

4. Whoever break the bands of Church communion, and go out from that Apostolical Church, under whose  
 x guidance they were born, and in whose profession they were baptized, do an intolerable scandal to their doctrine, and to themselves,—and give suspicious or prudent men reason to decline and shun their assemblies ;—and not to choose them all, on account of any length of continuance they may have enjoyed, or prescriptive, though originally, ill-founded authority.

x What does he mean by being born under the guidance?



And St. Paul bids the Romans to “mark them that cause divisions and offences.” And the words which follow make this caution prudent and practicable;—“divisions and scandals,” the Apostle says, “contrary to the doctrine which you have learned, and avoid them.” Those teachers who have receded from the doctrine which they *originally learned*,—as the Roman Church has done,—*cause the offence*;—and if they also obtrude their errors upon their congregations, they also *make the division*. And the same may be said, in greater or less degree and extent, of our *protestant* sects: they have receded from the doctrine originally taught in the Primitive Church—and now in the Churches of England and Ireland, and the sister Church struggling to maintain itself in Scotland;—and their teachers endeavour by all arts and means, to propagate those errors, and to perpetuate the division. And it is certain, that if we receive any doctrine contrary to what Christ gave, and the Apostles taught, on account of the authority of any man, whether of the Pope, or John Calvin, or John Wesley, or any leader of a sect,—then, we call men master,—and leave our Master which is in Heaven. But in that case, and rather than receive such doctrine, we must separate from the congregation were it even so great as that of Rome,—and adhere to Christ. This however is not to be done in respect of the Church of our native country, unless the case be evident and notorious.

But as it is hard that the public doctrine of a Church should be rifled and misunderstood, and censured, and rejected, by any of her wilful, or ignorant sons and daughters,—so it is also as hard, that *they* should be bound *not* to see, when the case is plain and evident. There may be mischiefs on both sides;—but, the evil of misunderstanding, misrepresenting, and spurning at the public doctrine of a Church however sound—men may avoid if they will;—for, they may be humble and modest;—and, entertain better opinions of their su-

periors, than of themselves,—of the judgment of their lawful governors, than of their own ;—and, in doubtful things, yield their spiritual pastors the honour of a just opinion, and due deference.

But in this case also, although separating be a suspicious thing and inexcusable, unless it be where a *sin* is imposed,—yet, to separate determines nothing, as to the truth or untruth of the ostensible ground of separation. For, some men separate *with* reason,—some *against* reason. The United Church of England and Ireland had great reason, to separate from the confession and practices of Rome in many particulars,—and yet, if her children separate from her, they may be unreasonable and impious. If they venture to separate, they must be infinitely sure, that they have *truth* with them at the same time. All their security in taking such a step will depend on the *humility of their minds*,—the *heartiness and simplicity of their intentions*,—and the *diligence of their inquiries*: on weaker grounds they cannot answer it to God.

II.—The rules of direction which we have from Holy Scripture, to distinguish false Apostles from true, are taken from their doctrine ; or else, from the *fruits* of it in their practices and rules of practice,—their pretences, colours, and designs—and the arts of gaining proselytes which teachers use in order to their purposes.

1. The way of the *doctrine* is the surer way, if we can hit upon it: but that is also the thing to be judged of, and needs to have other signs. St. John and St. Paul took this way,—for they were able to do it infallibly: “All that confess Jesus Christ came in the flesh, are of God, saith St. John: those men who deny it are heretics,—avoid them.” And, St. Pauls bids to observe “them that cause divisions and offences against the doctrine delivered: them also avoid who do so.” And we might do so too, as easily as they; and on the same ground—I mean, the *doctrine*—if the world would only make the sacred *deposit* of their faith to be, that doctrine which

the Apostles delivered unto all men, that is, the Creed, —and, would superadd nothing else,—but suffer Christian faith to remain in its own perfect simplicity,—unmingled with arts, uncertain opinions, and selfish interests. This course is plain and easy;—and I will not make it intricate with more words, but leave it directly in its own truth and certainty;—with this *caution* only,—that, in the first place,—when we are to choose our doctrine, or our side, we take that which is in the plain, unexpounded words of Holy Scripture; for, in that only, our religion can consist: secondly, choose that doctrine which is most advantageous to a holy life,—to the proper graces of a Christian,—namely, to humility, to charity, to forgiveness of injuries, and to almsgiving, —to obedience to the laws, and complying with governments, whether of the State, or of the Church; choose that which is most advantageous to the honour of God, and to the exaltation of His attributes;—and to the conservation and benefit of the public societies of men. And, to this second ground of choice St. Paul directs us,—“Let us be careful,” he says, “to maintain good works for necessary uses;” for, he that heartily pursues *these* objects, cannot be an evil man, though he were accidentally, and in the particular explication of some things, mistaken.

2. But because, to judge by the *doctrine* supposes science or skill, rather than experience,—it therefore concerns the Christian also in prudence, to observe the practices, and rules of practice, the pretences, designs and colours,—and the arts of gaining proselytes which teachers use, in order to their purposes. For, although many signs are uncertain, yet some are infallible, and some are highly probable.

Therefore, those teachers who pretend to be guided by a *private* spirit,—a spirit which informs them in a private way, and differently from other Christians, a spirit of their own and peculiar to themselves, are certainly, *false* teachers or doctors. I remember what is

told concerning Socrates the philosopher—that if he heard any one say, he had seen a Divine vision,—he presently esteemed him vain and proud;—but, if he pretended only to have heard a voice, or, as *we* might say, the Word of God,—he listened to that religiously,—and would inquire of the man with curiosity. There was some reason in this fancy; for, God does not communicate Himself to men by the eye, but by the ear:—“Ye saw no figure, but ye heard a voice,” said Moses to the people concerning God. And therefore, if any man pretend to speak the Word of God, we will inquire concerning it;—the man may the better be heard, because, he may be certainly refuted out of the Scriptures, if he speak amiss:—but, if he pretend to visions and revelations,—to mysterious assurances of salvation, and peculiar inspirations—to a private spirit informing him differently from other Christians, in a private and singular manner,—and to a call and mission extraordinary,—the man is proud and unlearned,—vicious and impudent. God’s words were indeed delivered by *individual* men; but, by such as were *publicly marked out* for the office, designated prophets, stamped with a known character, approved of by the High Priest, and Sanhedrim or Great Council of the Jews,—and endued with a *public spirit*;—and that man’s doctrines were always agreeable to the Revelations previously made in the other Scriptures.

But if any man pretends *now* to the spirit, it must either be a private or a public spirit. If *private*, it can be useful but to himself alone;—and, it may delude him too, if it be not assisted by the spirit of a public man. But if it be a *public* spirit—(a spirit intending by teachings to promote the public good)—it must enter in at the door of the regular ministry, and of the Divine ordinances,—of God’s grace, and of man’s endeavour,—it must not climb up some other way; it must be subject to the prophets, to the spiritual authorities, the Bishops of the Church;—it is discernible, and to be judged of by them, and therefore may be rejected;—and then, it must

*What is the proof of these assertions  
Nowhere!*



pretend to teach no longer, if it really did intend to promote the public good. For, he that will pretend to an *extraordinary* spirit, and refuses to be tried by the *ordinary* ways, that he may *prove* his mission, must either *prophecy*,—or *work miracles*,—or *must have a voice from Heaven to give him testimony*. The Prophets in the Old Testament, and the Apostles in the New, and Christ between both had no other extraordinary probation, or proof of their extraordinary mission;—and, they that pretend to anything *extraordinary*, cannot, ought not to be believed,—unless they have something more than their own word to show;—“If I bear witness of myself, my witness is not true,” said Truth itself—our blessed Lord.

2. But further, they that intend to teach by an *extraordinary* spirit, if they pretend to teach according to Scripture, must be examined by the measures and standard of Scripture;—and then, their extraordinary spirit must be judged by the ordinary one, —and stands, or falls by the rules of every good man’s religion, and by the rules of public government; for, if it disturb *government*, either of the Church, or of the State, the spirit is no good spirit,—and thus we are well enough, and secured against mistaking. But, if they speak anything against *Scripture*, it is the spirit of Antichrist, and the spirit of the devil: for, “if an angel from heaven”—(he certainly is a spirit)—“preach any other doctrine, let him be accursed.”

But this pretence of a *peculiar* spirit is nothing else but the spirit of pride, error, and delusion; a snare to catch easy and credulous souls, that are willing to die for a pleasant word, and a distorted face, fanatical transports and convulsive emotions. It is the parent of folly and giddy doctrine,—impossible to be proved; and therefore useless to all purposes of religion, reason, or common sense. It is like an invisible colour, or music without a sound. *It is,—and indeed, is intended to be, A DIRECT OVERTHROW OF ORDER, AND GOVERNMENT, AND PUB-*

LIC MINISTRIES. It is bold to *say* anything, and resolved to *prove* nothing. It imposes upon *willing* people after the same manner that oracles and lying demons did of old time; deluding men, not by any peculiar efficacy of its own, but because the men *love* to be deluded. The pretending to such a spirit is a *great disparagement and dishonour done to the sufficiency of the Holy Scriptures*,—and, asperses the Divine Providence, for having given, during so many ages of the Church, an imperfect religion;—and it is expressly against the truth of their words who said, that they “*had declared the whole truth of God, and told all the will of God; and it is an affront to the Spirit of God,—who is the Spirit of wisdom and knowledge—of order and public ministries.*

Besides all this,—an *extraordinary* spirit is extremely unnecessary; and, God does not give emissions, and miracles from heaven, to no purpose, and to no necessities of His Church;—for the supplying of which He hath *already* given Apostles and Evangelists, Prophets and pastors, bishops and priests, the spirit of ordination and the spirit of instruction, catechists and teachers, arts and sciences, Scriptures, and a constant succession of expositors,—the testimony of Churches, and a constant line of tradition or delivery of Apostolical doctrine, in all things necessary to salvation. And, after all this, to have a fungous excrescence arise out of mud and darkness, and nourish a glow-worm light, which shall pretend to outshine the lantern of God’s Word,—and all the candles which God set upon a hill,—and all that the Spirit hath set upon the candlesticks,—and all the stars of Christ’s right hand,—is to annul all the excellent, established, orderly, and certain effects of the Spirit of God, and to worship the false fires of the night.

He therefore, who will follow a guide that leads him by an *extraordinary* spirit, shall go an extraordinary way, and have a strange fortune, a *singular* religion, and a portion by himself, a great way off from the com-

*mon* inheritance of the *saints*,—who are all led by the Spirit of God, and have one heart and one mind, one faith and one hope, the same baptism, and the same helps of the ministry,—leading them to the common country, which is the portion of all them that are the sons of adoption, sealed by God's Spirit in living a life of holiness under His guidance—the earnest of their eternal inheritance.

And now, may Almighty God, who hath instructed His holy Church with the heavenly doctrine of His Apostles and Evangelists, give us grace not to be carried away with every blast of vain doctrine, but to be established in the truth of the Holy Gospel, through Jesus Christ, our Lord.

*Amen.*





A TRACT,  
INTENDED TO CONVEY CORRECT NOTIONS  
OF  
CONVERSION,

ACCORDING TO THE SENSE OF HOLY SCRIPTURE  
AND OF THE CHURCH OF ENGLAND.

BY A CLERGYMAN  
OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"I am not ashamed of the Gospel of Christ: for it is the power of God unto  
salvation to every one that believeth."—ROM. i. 16.

"Prove all things; hold fast that which is good."—EPHES. iv. 14.

BELFAST :  
PHILLIPS AND SONS.

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1859.

“Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.”

# A T R A C T,

&c., &c.

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“And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”—MATT. xviii. 2, 3.

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ALL the dispensations of Providence are tempered by an harmonious principle ; and in the moral, as well as the natural world, every *effect* has an evident relation to its *cause*. In operations, whether intellectual or material, it is irrational to expect similar results in cases between which an important difference prevails as to the powers of the agent, the disposition of the patient, and the numerous contingent circumstances by which they are respectively modified.

Eye-witnesses of the life, miracles, and resurrection of Christ—capable from their personal observation of demonstrating the fulfilment of ancient prophecies—armed themselves also with miraculous power, and endued by the Holy

Ghost with the faculty of speaking the language of every nation under heaven, the Apostles preached the doctrines of Christianity to men, whose senses bore testimony to the supernatural endowments of the preachers ; and thus, “ in the demonstration of the Spirit and of power,” they *converted* multitudes to a steadfast belief in Christ, and to consequent holiness of living. But, therefore, to suppose that the eloquence of a mere human preacher, assisted only by the ordinary visitations of Divine grace, is to be followed by the immediate conversion of multitudes of sinners, to whom the truths of the Gospel have long been familiar—to uniform habits of Christian purity—were as gross an absurdity as to suppose that an astronomer could realise the fiction of romance, and divert the sun from its orbit.

The doctrine of conversion naturally presents itself as a fit subject for careful consideration and serious reflection.

CONVERSION, according to the sober, rational, and evangelical teaching of the Church of England, may not improperly be said to consist of a rational conviction of sin, and sense of its wretchedness and danger ; of a sincere penitence and sorrow of heart at having incurred



the displeasure of a holy God ; of steadfast purposes of amendment with the blessing of divine grace ; of a regular and diligent employment of all the appointed means of grace ; and of a real change of heart and life, of affections and conduct, and a resolute perseverance in well-doing.

The triumph of such conversion as this is not attended by “ alternations of extreme joy and despondency ; of the most extatic rapture, and the most gloomy despair ; sometimes by heavenly exultation, and sometimes by the agonies of hell.” It cannot be described as intended by the Lord to “ set the world in a flame.” The minister, who is God’s instrument to effect it, cannot be pompously represented to be “ carried as on eagle’s wings,” or be elevated into a comparison with Joshua, going from city to city, and subduing the devoted nations. But if its operations are slow, they are certain ; if its effects are milder, they are more secure ; if its conquests are less extensive, it exerts a more permanent dominion over those whom it has subdued. Unambitious of *earthly* distinction, and contented with doing good, its throne is the humble and contrite spirit, and its sceptre is righteousness and peace.

“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Such was our Saviour’s warning to the unbelieving Jews ; and it is a warning highly necessary to be impressed not upon them alone, but upon men of every description to whom the Gospel is preached. Among the Jews, he who obstinately resisted, and he who more actively persecuted, the faith of Christ ; the Pharisee, who commended his own righteousness, and trusted to an exact performance of the ritual ordinances of the law ; the Sadducee, who denied a resurrection ; the Scribe, who was zealous for the Mosaic institutions ; even the disciple, who was ambitious of sitting on the right hand or on the left of his Master, in what he expected would be a temporal kingdom ; and generally every child of Abraham, who was habitually and fondly attached to the national belief of the perpetuity of their exclusive privileges : among the Gentiles, those who were spoiled and seduced by “philosophy and vain deceit ;” the sceptic who doubted, and the infidel who denied, the existence or the providence of a Supreme Being ; and the idolater, who “worshipped and served the creature more than the Creator,” and “changed the glory of the incorruptible God

into an image made like to corruptible man:" and universally, both among Jews and among Gentiles, those who were living under the dominion of sin, or were not duly convinced of the necessity of a Redeemer: every man who was subject to *prepossessions* such as these, (and they comprise almost every soul of man that breathed,) must have been converted from his errors whether in principle or in practice; his heart must have been opened and softened, and rendered capable of receiving fresh and totally different impressions, before he could become a believer in the truth, or a performer of the duties of the gospel.

Every man, who now also is under the influence of similar prepossessions, must now also undergo a similar change. Every unbeliever and every sinner, although received into the Church of Christ by the sacrament of Baptism, must be, in a certain sense, converted, if he would ultimately succeed to his inheritance in the kingdom of heaven. But to fancy that every Christian must experience a conversion in order to be in a state of salvation; this is a conceit which revelation warrants not, and which reason and experience disclaim.

That no man, however near he may approach to the perfection of the Christian character,

and however lovely an example he may exhibit of the beauty of holiness, is absolutely perfect and free from sin, I readily admit. Every man has been undoubtedly guilty of "sins, negligences, and ignorances," for which he will be brought to account, and will need the atoning blood of the Redeemer. But some humble Christians also undoubtedly there are, who, having been made by Baptism members of Christ and children of God, have so followed the heavenly motions of the Holy Spirit, and improved His sanctifying graces; have so pursued the calm and blameless tenor of their ways; have preserved that child-like simplicity of character, and that child-like innocence of conduct, that "their angels" may not blush to "behold the face of their heavenly Father."

Such was the course of life, even under the Jewish law, of Zacharias and Elizabeth, "who were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke i. 6.) And if the ministration of Moses, which was in comparison "a ministration of death," was thus "glorious," how shall the ministration of Christ, which is "the ministration of the Spirit, be rather glorious?" How shall not the covenant of God



be established, wherein He hath bound Himself with an oath to Abraham, that He would grant us a power “to serve Him in holiness and righteousness all the days of our life?”

And are we to be told that Christians such as these must experience an entire change of heart, a thorough conversion of their ways? It is not to ascribe any merit to their righteousness; it is no prejudice to the precious efficacy of the Redeemer’s blood, or to the all-sufficiency of the Holy Spirit, to say that they need no conversion. By that blood they have been purified from the original corruption of their nature; by that blood they have been cleansed from their actual sins; by the Holy Spirit of God they have been regenerated; His preventing grace hath conducted them; His assisting grace hath co-operated with, and given effect to, their zealous endeavours to persevere in the course of piety and virtue; His sanctifying influence renews and invigorates them day by day. Let God have all the glory of their continuance in their Christian career; but let it not be judged necessary that they should undergo “a change of mind, of views, and dispositions,” when that change must be from holiness unto sin; let them not be subject to a conversion which must be the

very reverse of turning them from darkness to light, from the power of Satan unto God.

It is the sound remark of a learned Bishop, that "We are not told in Scripture to divide our hearers, being believers in Christianity in common, into the classes of converted and unconverted." There is indeed a conversion from infidelity, or a conversion from sin, or from any particular sin, or course of sinning. "He which converteth a sinner from the error of his ways," (so saith St. James most divinely in a far other strain, and in the true spirit of Christianity,) "shall save a soul from death, and shall hide a multitude of sins." But that among men, baptised as Christians, taught from their infancy to believe the doctrines and practise the duties of Christianity, a special conversion also, at some period of their life, is necessary to stamp them true Christians, is an unheard-of thing in the Gospel, and is plainly a novel institution of man. Thus taken, it is a spurious substitute for the *true hinge* of Christianity—*Repentance*; with which, in Scripture, we find it conjoined as one and the same—"Repent, and be converted, that your sins may be blotted out."

To represent conversion, then, as universally necessary to all Christians, because it was uni-

versally necessary to all men before they became Christians, or because it is necessary to all, who, whether through unbelief or impiety, have become apostates, as it were, from the religion which they professed, is a distinguished and fundamental error. And it is likely to redound very little, either to the advancement or to the honour of genuine Christianity, thus to confound those who are estranged from that faith and obedience, which are the duty of its professors, with those who, having remembered their Creator and devoutly submitted to be taught of Him from their youth up, have conscientiously endeavoured both to believe and to live as it becometh the followers of Christ.

As enthusiasts *err* in respect of *the extent* of conversion, by multiplying the subjects of it; they *err* no less in respect of *the rapidity* with which it is to be effected. It is represented as an operation which is completed always suddenly—very frequently in a moment—instantaneously, and with the rapidity of lightning. And, in order that the notion of an instantaneous change may not appear deficient in parallels, and unsupported by the authority of Scripture, we are informed by a great leader, who once entertained doubts concerning the

doctrine of which he afterwards became a determined advocate,—“ I could not comprehend what was meant by an instantaneous work ; I could not understand how this faith could be given in a moment—how a man could at once be turned from darkness to light, from sin and misery to righteousness and joy in the Holy Ghost. I searched the Scripture again, touching this very thing, particularly the Acts of the Apostles ; but, to my utter astonishment, I found scarce any other instances there of other than instantaneous conversions ; scarce any other so slow as that of St. Paul, who was three days in the pangs of the new birth.”

Now, that we may not lose, by such a summary reference to Scripture, the benefit of that light which a more ample examination of the instances there recorded is admirably calculated to supply, we will take a view of some of the most striking examples which it contains of sudden and instantaneous conversion ; carrying with us, at the same time, this not unimportant remark, that the conversions there recorded are, for the most part, if not entirely, conversions of Jews and Heathens, that is of unbelievers, to a belief in the Christian revelation, and not of hardened sinners to habits of piety and virtue.



Their conversion, indeed, was followed by the fruits of a Christian faith : but the conversion itself was a turning from darkness to light ; from the obscurity of heathen superstition, or the comparative twilight of the Jewish revelation, to the Christian Day-spring, which visited them from on high, which first enlightened their understandings, and then guided their feet into the way of peace.

In the first place, then, I observe, that where the conversion was sudden or instantaneous, it was the consequence of miraculous evidence to the truth. When the preaching of Peter, on the day of Pentecost, added to the Church three thousand souls, they were men who had been “amazed and confounded” by the effusion of the Holy Ghost and the supernatural gift of tongues (Acts ii). When five thousand men believed the Word preached by Peter and John, it was whilst they were “filled with wonder and amazement” at the restoration of him who had been lame from his mother’s womb (Acts iii. iv). It was the sight of the paralytic, who had been restored to health by the word of Peter, which occasioned all the people of Lydda and Saron to “turn unto the Lord” (Acts ix). It was the blindness inflicted by Paul on Elymas

the Sorcerer, which made the Pro-consul of Asia “believe in astonishment at the doctrine of the Lord” (Acts xiii). It was the supernatural earthquake, and the composure, little less supernatural, of Paul and Silas, which forced from the jailer at Philippi his earnest inquiry—“Sirs, what must I do to be saved?” (Acts xvi). It was “the light from heaven, above the brightness of the sun,” and the voice of “the heavenly vision,” which converted Paul himself from an active persecutor into a most zealous propagator of the truth (Acts ix. xxii. xxvi). Such are the most striking examples which the evangelical history affords, of sudden or instantaneous conversions. And need I insist more fully on the causes to which they are to be immediately referred? Need I repeat a former observation, that, where such causes do not exist, such effects are not to be expected? And am I not warranted in affirming, that such causes do not at present exist?

In cases such as these, the chain of questions employed by the Puritan might easily have been answered; and the convert might have distinctly specified the place, the year, the month, the day—nay, the very hour of the day—wherein he was wrought upon by Divine grace. But even

in the primitive ages of the Church, we perceive the justice of our blessed Lord's remark, that "the kingdom of God cometh not with observation" (Luke xvii. 20), and that more frequently it is "As if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how" (Mark iv. 26, 27).

Agreeably to this, it is to be noticed, secondly, that some of the conversions, specified in the Acts of the Apostles, were *more gradually effected*, than those which have now been cited. And it is equally worthy of notice, and precisely what a sober inquirer would expect, that those were *the very conversions*, which were not wrought by the immediate interposition of miraculous power, but were the consequence of a cool and deliberate attention to less overbearing evidence. If the conversion were wrought by a miracle, it must, one would suppose, be instantaneous: if resulting from the deductions of reason, it must in course be slower and more gradual.

Impressed with the "word of exhortation," delivered by St. Paul, but perhaps not thoroughly persuaded by his doctrine, the Gentiles of Antioch "besought that the same words might be preached to them the next Sabbath" (Acts

xiii). The interval was probably employed in meditations and inquiries on the subject of his discourse ; and when, on the appointed day, the Apostle resumed his argument, and tendered to the Gentiles the *same salvation in Christ* which he had offered to the Jews, we read that “ they were glad, and glorified the Word of the Lord ; and as many as were ordained to eternal life believed ”—as many as were disposed, by previous preparation, for eternal life, as were fit or well-disposed for the kingdom of heaven (Acts xiii. 48). When Paul preached in the synagogue of Thessalonica, some Jews believed, not instantly upon his first addressing them, but when “ on three Sabbath-days he had reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you, is Christ (Acts xvii). And at Berea “ they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed,” not suddenly, for that their conviction was gradual the passage unquestionably indicates ; not “ finding God irresistibly acting upon their soul ;” not wrought upon by the Spirit of God, operating independently of,



and in a manner distinguished from, evidence and argument, and moral persuasion ; but subsequently to, and in consequence of, their daily investigation of the Scriptures, and ingenuous comparison between them and the doctrine of the Apostle.

These examples may, I trust, be regarded as just specimens of the conversions which prevailed in the primitive ages of Christianity, and which are recorded in the Acts of the Apostles ; nor are they mutilated or distorted to give colour to a favourite system. To me they appear to mark out a very evident line of distinction between two different kinds of conversion, the one being rapidly effected by the overbearing evidence of the finger of God ; the other being the slow and progressive result of a deliberate attention to the ordinary methods of conviction, and a willing and rational acquiescence in that result.

Examples of the latter kind it is surely most reasonable to expect in times subsequent to the age of miracles. When the miraculous testimony has ceased, it is to be expected that the instantaneous effect should cease also ; and as to the particular example of St. Paul, which we have already seen cited, and on which the supporters of this novel mode of conversion are

much disposed to dwell, I adopt the remark of an invaluable writer on this and its kindred topics, that “the conversion of St. Paul was not according to the common way and rule, but extraordinary ; in regard whereof he may very well style himself an abortive. For the ordinary course is not for the kingdom of heaven to offer violence to us, and take us by force ; but for us to do so by it.”

Not that I would be understood to assert that Providence may not, perhaps, even in the present day, be sometimes pleased to interpose in a manner more awful and impressive than is agreeable to the ordinary course of His proceedings, and to arrest the sinner in his career of infidelity or wickedness, and to turn him from darkness unto light.

But it is the error of enthusiasm to invert the order of God’s proceedings, and to mistake that for the rule, which, in reality, constitutes the exception. The consequence must naturally be a carelessness about growing in grace, and a neglect of the outward regular means ; and this carelessness and neglect are augmented by being ostentatiously reminded of those who are said to have been recovered from the most settled despair, and the most excruciating horror, by a

kind of supernatural interposition, after having in vain habitually practised all the means of grace ; and of others, who are said to have been impelled to wean themselves from inveterate wickedness, and to embrace a religious life, by a strong preternatural agency, without having practised those means at all.

Yet it was by outward and ordinary means—by evidence and arguments, and moral persuasion, that conversions of the ordinary kind were effected by the Apostles themselves. Such we have seen to be the case with respect of the Gentiles of Antioch, and the Jews of Thessalonica and Berea. And such was the mode adopted by Paul, when the Lord opened the heart of Lydia of Thyatira not to believe, but “to attend unto the things which were spoken by the Apostle” (Acts xvi). And such was the mode adopted by Philip, when he unfolded unto the Ethiopian eunuch the memorable prophecy of Isaiah, and “began at the same Scripture, and preached unto him Jesus” (Acts viii).

Even when miraculous attestations were conferred in immediate aid of their ministry, the Apostles employed sound and sober arguments to convince the reason ; and directed their efforts to enlighten the understandings, rather

than to excite the passions and feelings of their hearers. The sermon of Peter (Acts ii), which was occasioned by the astonishment consequent upon the miraculous gift of tongues, was occupied in convincing the inquiring multitude that there was no illusion in their claim to inspiration—that it was a completion of one of their ancient prophecies, several others of which had also been fulfilled in the person of Christ; and in pressing on their minds the miraculous acts of His life, and His resurrection and ascension into heaven. It was with similar arguments that he wrought upon the minds of the “five thousand” who flocked together on the cure of the lame man (Acts iii., iv). And the conversion of Cornelius, the first-fruits of the Gentile world, which had been begun by a supernatural “vision,” vouchsafed him in consideration of his acts of devotion and charity, correspondent to the proportion of knowledge which he possessed, was promoted by Peter bearing witness to the miracles and resurrection of Christ (Acts x).

With such examples before us, we may therefore hold ourselves acquitted of any dereliction, any neglect or omission of evangelical truth, if we decline enforcing instantaneous conversion as necessary to the salvation of Christians.



And if, on the contrary, we warn our hearers against being deluded by such fanciful, irrational, and unscriptural conceits; if we address them as beings formed in the image, after the likeness of God, and although lamentably fallen indeed, and partakers of a nature essentially corrupt, yet still endowed with reason, the glorious inheritance derived from their gracious Creator; if we endeavour to convince their understandings, and thereby to alarm their fears, and animate their hopes; if we labour to persuade their minds of the necessity of a Redeemer to reconcile them to their offended God, and fill their hearts with a devout affection and veneration for Him who paid the price of their redemption; if we impress on them the awful truth, that the “wages of sin,” notwithstanding the sacrifice of Christ, and notwithstanding their admission into His Church, will eventually be “death,” unless it be heartily repented of, through faith in the blood of the Redeemer, and followed by reformation and amendment of heart and life; if we persuade them not to rely on strong internal impulses, but to make diligent use of the appointed means of grace; and if we thus encourage and assist them, not to expect a sudden change of heart, but under

the guidance of the revealed will of God, and with the preventing and assisting grace of the Holy Spirit, gradually to build themselves up in faith and holiness, and so to "grow unto an holy temple in the Lord:" we may then indulge the pleasing reflection of a good conscience, that we are preaching the doctrine of Peter, who called upon the Jews to "repent and be converted, that their sins might be blotted out" (Acts iii. 19); that we are imitating the example of Paul, who was sent unto the Gentiles "to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God" (Acts xxvi. 18.) And that we are fulfilling the intention of our Blessed Saviour, when He requires that sinners should "be converted, and become like little children, if they would enter into the kingdom of heaven."

*Twenty pages of unadorned, non-sense.*

“ O LORD JESU CHRIST, who, at thy first coming, didst send thy messenger to prepare thy way before thee ; grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just ; that, at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever One God, world without end. Amen.”





Bishops! etc.  
Sanctioned

# THE "REVIVAL MOVEMENT"

## EXAMINED.

BY THE REV. WM. M'ILWAINE,

Incumbent of St. George's Church, Belfast.

THE remarks on the "Revival Movement" which follow are the substance of some closing observations of two sermons delivered by me, in the course of my ordinary ministrations at St. George's Church, in this town, on the 10th and 17th of the present month respectively. Having watched this extraordinary movement with anxiety, from its first appearance here, and being convinced of the importance and necessity that those under my spiritual charge should be led to entertain correct and scriptural views on the subject, I felt bound to express to them the deliberate judgment to which I had myself been led respecting it. What I stated on these occasions was intended chiefly for my own flock, and I am thankful to add understood and, I trust, also appreciated by them. My remarks found their way into the public press, by means of a report published in one of the local papers (the *Belfast Mercury*), and I feel bound to add that the substance of what I stated was fairly and correctly given. Not so, however, in the case of certain other journals in whose columns garbled and most unfair representations were furnished of what I said. The consequence may easily be imagined. An amount of intemperate invective and gross misrepresentation has been heaped upon myself, my views, and statements, which is hardly credible, unless to those who know something of the deceitfulness of the human heart and the blind fury of fanaticism. Such has been the consequence of a simple statement of what I believe to be the truth, as exhibited in some of the public journals and otherwise, while privately the most untrue versions have been circulated both of my opinions and declarations.

It has since been requested of me that I should sanction the republication, in the following form, of the statements made on the occasions in question, whereto I readily yield acquiescence. I have seen no reason whatever to alter or even modify the sentiments to which I then gave expression; on the contrary, every day's experience, since that time, confirms me in the conclusion to which I had previously arrived. That conclusion may be briefly given. It is this:—I believe that a remarkable, and I trust a gracious work, the result of the operation of God's good Spirit, is manifest around us. For this let all who fear His holy name, and love His revealed Word be deeply and humbly thankful, while they embrace every lawful means of turning it to account in the salvation of souls. But I am equally certain that another and a very different work is clearly traceable,

Sanctioned

as now in operation. It has become, within a recent period, painfully, visibly, and tangibly apparent. The manifestly evil spirit and pernicious effects of this work have now reached a point (they had, indeed, done so when the discourses alluded to were delivered) at which every one who values truth, and feels due concern for the happiness, temporal and eternal, of his fellow-men and brethren in the profession of Christianity, is bound to speak out, in denunciation of a monstrous and increasing evil. The truth of God can never suffer from the exposure of its counterfeit. In the consciousness of this, I felt it to be my bounden duty to act as I have done, and am content to abide all the consequences. If the expression of my opinion upon this important, I may add awfully important matter, shall be considered worthy of attention in other quarters, and to a wider extent than among those of my own pastoral charge, for whom it was originally intended, I shall feel humbly thankful. My most earnest prayer is added, to Him from whom alone cometh every good and perfect gift, that, at this trying crisis, He will vouchsafe to keep the members of our own beloved Church, and all His people who, with us, desire to cling closely to His written Word, as our sole guide for faith and practice, stedfast in "the faith which was once delivered to the saints."

W. M'I.

*Belfast, July 22, 1859.*

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THE Rev. W. M'Ilwaine delivered a discourse in St. George's Church on Sunday, at the forenoon service, the revival movement being the subject of it. The text was taken from Habakkuk iii. 2: "O Lord, revive Thy work in the midst of the years;" and having treated of the subject generally, the Preacher thus proceeded, with reference to the present movement in particular:—

My brethren, you will pardon me if I make one passing allusion to myself personally. Liberties have been taken with my name as an individual, and it is erroneously stated of me, and by those who should not have done so, that I have set myself against this revival movement. These are the words. Now, I deny it. I speak to you, my own flock, who know me; and I ask, did we not together, long previously to the appearance of the present movement, frequently meet for special prayer in reference to the operations of the Holy Spirit? Were not our hearts gladdened when we heard of the events taking place in America? And I here again say, in the presence of God, that I believe this to be a season of refreshing with the Church of Christ, especially in this part of the world. We should be worse than incredulous if we did not know and believe that God is reviving his work, in the best sense, "in the midst of the days." I must, however, again remind you, that just in proportion as this is true may we expect something that is not God's. Whenever God begins His work, then is the time for Satan also

to work. I believe the great enemy is among us. I believe that, as sure as God has been sowing and watering His seed in His Church, the enemy has been sowing tares. What are the means whereby the Spirit of God works in the Church? The ministry, the Word, and the Sacraments. I say, there never has been a real revival in the Church of Christ in which we cannot trace it to the Word of God. Look at the history of the Reformation. Was it not an awakening? Did not men go and preach the Gospel? Was not the Bible unsealed, and taken from the shackles of Rome? Was not the Bible printed and circulated, and did not the voice of the living preachers go abroad? Did not our Bishops stand up, as they should do, in propagating the Gospel? Did not the voices of these apostolic men, the Reformation-Bishops, together with others, sound aloud from "Paul's Cross" and elsewhere, until their echoes, announcing the Gospel, reached the remotest limits of the land? I say, then, that the Reformation was a day of refreshing. If you take the trouble, as I have done, to study the history of revivals, you will find there never was a real revival that was not directly and solely traceable to the Spirit of God blessing the Word of the living God. I am able to state one thing in connection with the history of revivals before I come to the present movement. I do not wish to speak a word disparagingly of any other communion; but I cannot but remind you, for truth obliges me, of the difference between the revivals in the Church of England and the revivals in other communions. Whenever the proper time comes, here is my right hand for every member of Christ's mystical body, by whatsoever name he is called! But if you look to the revivals, here is the difference.—In the Church of England and Ireland they were exceedingly quiet, and with little or no bodily manifestations. The only exception was the revival under Whitfield, who was perhaps the greatest preacher since St. Paul. He was able to address 20,000 in Moorfields, though he might be surrounded by mountebanks. Not only in England, but in Scotland and America, this wonderful man preached the Gospel to thousands, and unquestionably with marvellous results. Witness the scenes recorded at Glasgow and Cambuslang, where, unquestionably, there were certain bodily manifestations, in some respects similar to what we now see. The same remarks apply to Wesley. Both these men were, it is true, ministers of the Church of England; but it is well to remember that each was, eventually, the founder of a sect, and thus their revivals may be fairly disconnected with the history of our Church. But all other revivals in the Church of England were exceedingly quiet. Now, in other communions this is not the case. Coldness and deadness are spiritual evils in all churches, our own not excepted; yet I cannot but observe that, in the worst of times, the amount of God's Word which



is statedly read in our service, and the vent to devotional feeling which our Scriptural Liturgy provides, in permitting, and even enjoining that our people shall join in the worship of God, alleviate the evil. This is not so in other communions, and hence the difference.

But what is the present revival? I do believe that God has been blessing us, as a people, very much; but I also say, that you and I have reason to show great carefulness at the present time. I will state to you one or two grounds for carefulness and watchfulness. These bodily manifestations are a thing new, and entirely unknown and unprecedented in any other revival that ever visited this or any other land, except the camp meetings in America—except those scenes which are a disgrace to professing religion, and which one cannot read without laughter. Except those burlesques on religion, nothing has occurred in this country to be compared to these bodily and physical manifestations. I may be met and told they are not new, for it is stated that in America, in the time of Jonathan Edwards, there were manifestations. That I deny. They were movements in many respects different. Again, we are told that these manifestations are precisely the same that took place during the revival in the County of Antrim, in the commencement of the 17th century. Before, however, such a resemblance is insisted on, it is well that the former revival should be studied and understood. I will read you an extract from a high authority in the History of the Presbyterian Church in Ireland, regarding the author of that revival. He was a Presbyterian minister, called Glendinning, who preached occasionally at Carrickfergus, but was afterwards sent to Oldstone. He was a man that would never have been chosen by an assembly of ministers to begin a reformation, for he was little better than distracted—that means mad. Mr. M'Ilwaine then read an extract from the work referred to, and went on to say that the author of the first Antrim revival, according to the history to which he had referred, was smitten with erroneous opinions, and he afterwards left the country a madman. Mr. M'Ilwaine then proceeded:—I say in solemn earnestness that, when people quote that revival as a precedent for the present revival, they should remember that the old movement was commenced by a man who, as his biographer states, would never have been chosen to lead a reformation, and who eventually left the country an acknowledged lunatic.

What are the effects of the present movement? It is called a "revival." I trust God is doing His work; but, let me ask you, is there not need of caution when we see the effects of this other movement? I have detained you so long that I do not wish to enter into details. You are prepared to admit that these contortions of the body are undesirable in a congregation like this. We



are told this is the work of the Spirit of God. Now, there are two ways of accounting for these bodily manifestations. They arise either from spiritual or natural causes. Look to them spiritually, and I deny that there is one word in the Bible leading us to the expectation of these physical manifestations, much less to the encouragement which is given them. Then, can you account for them by natural means? Certainly we can. After a good deal of actual examination, I have to state my belief that there is a dangerous physical malady abroad, and that its seat is in the nervous system. It affects poor young girls who are working in factories all day, with very insufficient food, and these girls I have seen myself suffering under the complaints I shall mention. I have seen them in hysteria. I have known it to end in epilepsy. I have seen them in catalepsy. I have known it to result, in many cases, in madness. Will you find anything of it in the Bible? I deny it. I say there is at present around us a dangerous amount of physical disease. Now, dear brethren, let me affectionately appeal to you as men, as brethren, and as citizens. What do you think of the men who call themselves ministers of Christ, who will collect these young creatures in a crowded congregation, night after night, and speak to them as the old divine of whom I have been reading—that is to say, preach up “law-wrath” and the horrors of hell, until they are overcome, bodily and mentally? Every fibre of their feelings is wrought up to excitement, and when they fall into a swoon not a drop of water is to be given to them; and yet these men will insist that this is the working of the Spirit of God! I have no words to express my abhorrence of such conduct as this. I tell you it is unworthy of any man, not to say a Christian minister. I will not harrow your feelings by telling you what I saw with regard to the physical effects of this which is going on under the name of “revival.” Let no person say that I am now speaking of God’s work. I am speaking of man’s work. I saw case after case, of mothers of families urged to madness by these men (the ministers). I saw populations actually insane. What was the object? Will you believe it? They were coming to be “struck,” as it is called, believing that these were spiritual convictions. We have instances of men being enthusiasts, and we have heard of the Crusades, where millions of men fell victims to their enthusiasm. We have heard of Mormonism on the great Salt Lake; and I tell you that this work is neither more nor less, as far as it is physical, than one of these manias. But this is not all. I warn you on another ground. If you allow your daughters and children to go, and if you go yourselves, within range of this movement, they may contract the disease. I have heard of whole roomfulls of these poor factory girls taken by it again and again, and one of the poor creatures told me she had suffered from it sixteen times! I ask you were these sixteen conversions? They

were sixteen epileptic fits. Now, as regards the moral effects of this movement, what is to be said? Must I tell you that in the nineteenth century, and in this Protestant town, I have seen people victims to the delusion to such an amount that I dare not repeat. It may be said that these are mere excrescences, and that the thing itself is good. Now, I must read to you an extract from a carefully drawn up report, which was printed and circulated by a man who stands high in the Church of Christ. I wish he had more sense. Mr. M'Ilwaine then read an extract from the report in question, in reference to the movement and the cases of "convictions," and proceeded—What do you say to this? Is this supernatural or natural, think you? Is this the work of the Holy Spirit, or is it the work of a diseased imagination? Come forward, now, the smallest child in this Church, and say at once, what is capable of proof, that these are cases of excitement and of a disordered imagination. You have now heard some of the mental, moral, and physical effects of this movement; but I have seen them. I have talked to the people, and seen them in their rooms, and heard their visions. I did not go like some of my brethren and announce that I would preach to the people: but I went to their homes, and talked to them; and I am constrained to say that I have met cases of the most fearful ignorance and fanaticism among these so-called "converts" that ever I met in my life. I met one poor creature, a female, who told me—and mark you, she is thoroughly sincere—that she was a saved sinner, because she had seen the Holy Ghost in the shape of a man, and he had given her a new heart! I have seen these persons dying under this excitement. There they were, one after another, lying prostrate and powerless; and I am here to testify that one iota of rational Christian hope I could not find in them. Their hope was based on visions. They had seen our Lord and the angels, but one word or sentence of that blessed book, the Bible, I could not hear from them, out of numerous cases of so-called converts. With regard to the scene (at the Botanic Gardens) of which that good man, whose statements I have read, speaks, must I take the specious veil off the picture he drew? I went to that place, and I spent some hours in it, but I shall not offend your Christian feeling by telling you of those sights and sounds that reached me. There was a platform, and venerable men, and raw youths from the glens, who could not connect one sentence grammatically, were upon it. They stood up, and stated that about six weeks ago they were perfectly ignorant, but now they have received the Holy Spirit. I say this, that more unedifying addresses I never heard, and from the general groups around me I heard raving fanaticism. I saw decency violated. I saw the persons of young females surrounded

by men where there was not a female eye to take cognizance of them; and I saw these men praying over them and singing hymns around them. I saw every propriety of civilized life violated under the garb of religion. Now, what do you think of this? Does God authorize every young man and boy to become a teacher? I said to some friends around me, how do you treat your "converts?" Are these young men under ministerial guidance? If not, it is a very bad thing; if they are, how is it that there are raw boys that get up to teach what had never been taught them? Now, I trust, my brethren, that you will pardon me. I had a duty to perform, and I have done it. I believe, if others had done this sooner, the evil would have been stayed. One other personal reflection. I have been misrepresented. The untruth may be persevered in that I have opposed God's work. You will bear testimony that I have said I believe there is a great and glorious work of God going on in our land, but I say there is but one way of preventing evil from arising in consequence, and that is to denounce this awful counterfeit. I address myself to my own flock, and I say abstain from this excitement. Seek the secrecy of your closet. Worship God at your own family altar, and in the house of prayer: worship Him as He stands at the throne of grace. Believe on Him as Paul and John believed on Him, and seek not to see a visible Christ. After a few additional remarks, the reverend gentleman concluded his discourse, which lasted for about an hour.

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On Sunday, the 17th inst., the Rev. W. M'Ilwaine addressed the Congregation of St. George's Church, at Morning Service, for the second time, on the subject of religious revivals. He selected as his text John xvii. and 17th verse—"Sanctify them through thy truth; thy Word is truth." The rev. gentleman commenced by referring to the glorious office of our Saviour as the great Intercessor of His people. He dwelt on the peculiarly awful and interesting circumstances under which the words were uttered by our Lord, and the consequent importance of the sanctification of His people for which He here prayed; adding that the Saviour's prayer here might be viewed as a sample of the intercession still carried on by Him before the Eternal Throne. The preacher went on to show that the Word of God, as here described, is the appointed and revealed instrument for carrying out His work of sanctification in the hearts and lives of those who are subjects of it, as it is also God's appointed means for the regeneration and conversion of all who believe. Having discussed this part of the subject, the rev. gentleman proceeded to speak as follows on the present revival movement:—

You will pardon me, brethren, for referring to a matter that has lately been exercising the minds of many, and to which I felt it necessary to refer on last Sunday morning. If what I then said has found its way into a wider circulation, it was not my intention; but having found no reason to change any of the opinions which I



then expressed, I have no cause to regret that it has been published more widely than I expected. My observations on last Lord's Day were intended for my own flock, and I much regret they have been greatly misrepresented, I can hardly say misunderstood, as they were plainly expressed. You may remember how our blessed Lord's words, as we heard and read them this day, were misrepresented. On the occasion when He said to the man, "Take up thy bed and walk," the question was put to the man, "who desired him to break the Sabbath?" Brethren, if our Master suffered misrepresentation, then we need hardly wonder that His followers are called upon to suffer in like manner. You will not, therefore, be surprised if I find it necessary now to address a few additional words to you in connection with the same subject. I stated then, and now repeat my conviction, that a great movement is in progress around, for which we should all feel thankful. That God is blessing His word, blessing His truth, and that great efforts are being made for the salvation of souls to the glory of the Lord Jesus Christ, we all can plainly see. I spoke thus not only from personal experience, but on the testimony of many other sober-minded and tried ministers of Christ. We see the whole aspect of society greatly changed. We notice inquiry on the subject of religion that never existed before within our experience. A great change in the observance of this very day on which we assemble is evident; and I call upon you to witness how often in this place have I been justified as a minister of Christ, in speaking in terms of deep regret of the profanation of the Sabbath. But we have its observance now, blessed be God, greatly changed. We find men now resorting to the house of God who never went into it before. There is now abroad a great respect for outward morality, and a willingness to hear and to read God's blessed Word, for which we should be deeply thankful; and above all, we have ground to hope that there are true conversions to God, by the operation of His Spirit, in progress around us. Now, I repeat once for all, where such effects are visible we should give God thanks, and endeavour, by every means in our power, to promote them, believing that they proceed from Him. But, beloved, if we rejoice as I thus mentioned, it should be with trembling; nor should we be unaware of the Enemy, who is always going about ready to destroy everything good. I now repeat my conviction, that along with this work of God there is a very different work going on here, as elsewhere. You may remember that, last year, there was what was believed a similar revival in America, and that it attracted a great deal of attention. I hold in my hand a document written by a truly venerable man, Dr. M'Ilvaine, the Bishop of Ohio, in the United States, on this subject. This man deserves to be heard. He is of high ecclesiastical position—a bishop who has won his eminence by holiness of



life, true piety, learning, and his long service to the Church. Now, the Bishop of Ohio, thus says:—

“It is more than forty years since I first witnessed a revival of religion. It was in the college of which I was a student. It was powerful and pervading, and fruitful in the conversion of young men to God; and it was quiet, unexcited, and entirely free from all devices or means, beyond the few and simple ones which God has appointed—namely, prayer and the ministry of the word.”

Well, then he goes on to say—

“Such being the genuineness and simplicity of ‘revivals’ at that period, it was not long before it was seen that the prediction of our Lord in the parable of the wheat and the tares had not ceased to be fulfilled. The good wheat was sown, but tares sprang up with it. ‘An enemy,’ the great enemy of God and man, had done it. The tares were mistaken for and cultivated as the wheat. Inventions of men to promote excitement—stimulated formalities, under the guise of special spirituality—were brought in to help the work of God. Simplicity, quietness, a simple reliance on the power of God blessing the teaching of His word, and answering prayer, rapidly departed. Such perversions soon took possession of the field, that, to a very sad extent, the name of revival of religion was associated with little else than certain forced and deformed growths, got up under certain leading agents, called ‘revival preachers,’ without whose enginery little result was expected. They went to work with a machinery of measures, and a bald revolting manifestation of reliance on their own skill, which might well have been expected to issue, as they did, in much profession and a vast amount of spiritual delusion; followed by very numerous relapses, and with a grievous hardening of heart against all religion, in many that had professed to feel its converting power. The communities among which such things were promoted will long bear the marks of the spiritual desolation they left behind. In the year 1832, before I came to my present office, though those evils had not appeared in Episcopal churches, yet, as the cause of religion is a common cause, and all are effected by what injures any, I published my humble protestation against them. These deformities and perversions had obtained their greatest ascendancy, at least in these Western States, about the year 1836.”

And further—

“One of their conspicuous marks was the great extent to which, in the preaching of their agents, the simple, full, loving, inviting Gospel had given place to a hard, denunciatory caricature of certain truths which the preacher could best turn to his purpose of creating excitement. Christ was preached exceeding little. Man was praised; man’s measures were exalted. The work was his. The

office of the Spirit was but a form of words. Prayer seemed to have lost all prayerfulness, and to have little expected of it, but as an auxiliary of excitement. An enemy did all this."

Now, brethren, with this authority before me, I thought it was my duty, as it is the duty of every Christian minister, to watch those under my charge, and to guard them against this excitement and perversion of what was good and spiritual, should such occur. I felt bound to look on carefully and prayerfully, when I saw that, in this country, a movement commenced which was attended by such results in the New World. I would call your attention to one sentence more from this work of Bishop M'Ilvaine. Speaking of the latest Revival in America, he says:—

"So far as I have had personal opportunities of observing its means, and spirit, and fruits; so far as I have had opportunity of gathering information about it, from judicious minds, in various parts of my own diocese, and of the country at large, I rejoice in the decided conviction, that it is 'the Lord's doing;' unaccountable by any natural causes, entirely above and beyond what any human device or power could produce; an outpouring of the Holy Spirit of God upon God's people, quickening them to greater earnestness in His service; and upon the unconverted, to make them new creatures in Christ Jesus."

Such warning I considered both seasonable and necessary, and desire, with you, to test the movement which has been going on among us, as the American Bishop advises, by its *means*, its *spirit*, and its *fruits*; and first, as to the means resorted to for producing it. Observe, brethren, I am now speaking, not of God's work, which I have already characterised, but of man's work; and I say deliberately, that where means are resorted to "to get up a revival," as it is but too truly called, such is always a dangerous experiment. Whether or not such means have been resorted to here, what means have been employed, we all but too well know. I need not dwell on these further than to call attention to the physical manifestations by which this work is accompanied. In order not to misrepresent these, I give you the account of them as it is given by one of the prime movers in the matter:—

"*The physical features.*—When the conviction as to its mental process reaches its crisis, the person, through weakness, is unable to sit or stand, and either kneels or lies down. A great number of convicts, in this town and neighbourhood, and now I believe in all directions in the North where the revival prevails, are 'smitten down' as suddenly, and they fall as nerveless, and paralysed, and powerless, as if killed instantly by a gun-shot. They fall with a deep groan—some with a wild cry of horror—the greater number with the intensely earnest plea, 'Lord Jesus, have mercy on my soul!' The whole frame trembles like an aspen leaf, an intolerable weight is felt upon the chest, a choking sensation is experienced, and relief from this found only in the loud, urgent prayer for deliverance," &c., &c.

Now I say deliberately, that when such physical accompaniments

as these are represented as forming part of a professedly spiritual movement, we are bound to be exceedingly cautious. Attempts are made to justify and account for these, on the plea that they are in accordance with God's previous dealings with his Church. It is said that there were physical manifestations in the Old Testament, and why not under the New?—God's intercourse with the patriarchs, and His dwelling in the Shekinah, have been quoted as parallel to what we now witness. I cannot but marvel at such a use of Scripture. Do the persons who so attempt to quote it remember that we live under a totally different dispensation—one of faith, not of sight, or will even they venture to compare the glorious manifestations of God to His servants referred to, with the bodily ailments and convulsions of which we now speak? Such an use of reason and Scripture is, to say the least, in my judgment, most melancholy. If these are God's way of bringing sinners to the knowledge of himself in large numbers, and after a general manner, all I can say is, that it is a process of which I can find no single example, either in the New Testament or the Old. One remark further I am constrained to make on this part of the subject; and without saying or intending anything in the least degree disparaging or offensive to my poorer brethren, I would ask, how comes it to pass that these foresaid manifestations are, in our town, confined to a single class? They prevail solely amongst the poorest class—the poorest, the hardest working, and consequently the most easily affected under the circumstances of the case. I am bound also to add that they have occurred amongst the most ignorant of the population of this town. Now, I say, if these conversions are of a Scriptural nature—if such a number of conversions are real, why do they not appear accompanied by these physical manifestations among all classes? I would go farther and say that those who advocate these physical manifestations, if they are honest, should promote them amongst all classes in their respective congregations. Why do they not collect the gentry, and the better educated, and the wealthier into crowded assemblies, and keep them up whole nights in order to produce these physical effects? I have seen such produced by well-known means, and when I have seen the manner in which they operate upon the bodies of my poor fellow-creatures, I am slow to believe in the conclusion to which others appear to have come—namely, that they are of necessity real conversions. I prefer to judge in this matter by the only infallible standard, God's written Word. There I can take my stand; and let me tell you, brethren, that much as I have valued that unerring Word before, I never felt its value so much as within the past few weeks. Thanks to its author, I can stand here, as on a rock, and feel unerring certainty; and while denouncing what I believe to be contrary to its truth, take all the consequences of calumny and misrepresentation. We have this day heard God's



declaration, that His appointed means for the sanctification and salvation of all is that Word, which is truth, and we need no other. Now, a few words with regard to the spirit of this movement. The fruit of the Spirit, according to the Scriptures, is "love, joy, peace, long-suffering, gentleness, goodness, and truth." In every really spiritual movement there ought to be manifested an abundance of love and tenderness, a kind expression of sentiment respecting absent, although it may be weak brethren, and above all, there ought to be truth. Whether or not this spirit appears in the promoters of the present revival, I mean its human part, you, brethren, may judge. Now, as regards the effects. I have in many instances heard of persons being quickened in the pursuit of religion—family prayers introduced where they were not, and many other good results. I have referred to the change that has already come over the circumstances and the aspect of society. For all this let us praise God; but surely we are bound to inquire whether these fruits result from this movement which we see, or from the grace of God which we do not see. With regard to all such fruits, I would say to you, Wait, watch, and pray. I have preached the Gospel here for nearly a quarter of a century, and I have, blessed be God, seen the fruits, yet dare I not to boast of what God has wrought; and will any one tell me that six weeks are enough to test the result of this movement? Therefore, even as regards these results, I would again say to you, wait before much is said. But are there not fruits of a different kind already apparent?—excitement of a most objectionable character, during which night is turned into day, taking off the meekness and modesty of the young female character, and sending young men and women into places of public resort to perform their devotions before all the world—taking young, ignorant boys from the highways and elsewhere, and converting them into the preachers and teachers of their elders. These are not the fruits I should expect to see resulting from the good Spirit's work. Truth compels me to mention one more of the fruits of this movement. I have known deception of the most grievous character to spring up in connection with it. People have been detected making merchandise of it. I have seen such attempts myself—some of the most fearful attempts at imposture—such as pretended visions and revelations, and spurious miracles. Surely, then, it is time to beware. Beloved friends, judge, then, not of God's work, but of man's work. Judge it by its means, its spirit, and its fruits. Judge it as our good old fathers of the Reformation would—by the Word of God. Now, if ever, take heed to our Lord's commandment to watch and pray. May the prayer of our great High Priest prevail for each of us. May we each believe in His precious name, and receive the sanctifying spirit of His grace, and we shall then have all that we can desire for our everlasting salvation. Amen.



## NEW YEAR COUNSELS TO THE FLOCK.

BY THE REV. D. FERGUSSON, DOUNE.

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JANUARY 1854.

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### SALVATION BY THE LORD.

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"He saved us."—TITUS iii. 5.

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THE present, my Brethren, is a season of happy meetings;—families hold their annual re-unions, the household circle is re-formed, and the hearth rings with merry voices, and the happy New Year scene is rich in domestic enjoyment. I am no foe to innocent gaiety, or to the social pleasures of a season like this:—"It is meet that we should make merry and be glad." The toils, the trials, the perils of another year are over,—the blessings of another year have been in part enjoyed,—and the voice of congratulation and the melody of thanksgiving are most congenial to these reminiscences of the past. But is it any interruption to the rational festivities of the season to remind you, that you are all a year nigher the coming eternity, and to ask the all-important question, how you are prepared for the awful realities that are before us all?

The New Year season ought to suggest not only the exercises of joy and praise, but also solemn considerations as to the state of your souls before God. You have reached another stage in the pilgrimage of life,—another pause and starting-point in your history,—a post, from whence you can ponder the past and prepare for the future. *The Past* is gone for ever,—not one of its joys can be renewed,—not one of its lost moments recovered,—not one of its mistakes or omissions remedied. *The Future* is shrouded in clouds which your eye cannot penetrate. But *the Present* standing-ground, which you occupy, proclaims the solemn truth that, since this time last year, you are by twelve months nearer the dark grave and the awful judgment-seat. Therefore, even in this hour of merriment, if you have any reflective powers at all, startling thoughts must flit across your minds like the shadows of the driving clouds over the landscape. At this time, your family circle may close unbroken around the parental hearth;—how long is it to continue as now without a breach,—how soon may parent or child be struck down, and the voice of mourning, instead of mirth, be heard from the dwelling? You may have bright days, and your career may have been full of sunshine; but the sunniest day, and the longest, happiest life will, at last, lead to the dying couch, and the lowly grave, and the "great white throne"! You may now be in early life, the verdure of youth on your heads, and your hearts overflowing with joy; but you are a year older,—the stream is hurrying on,—it will soon be a swelling river, speedily to be engulfed in the wide ocean! Or your sun may be sinking, and the almond-tree shedding its blossoms (not prematurely) on your heads,—another year of your short and shortening life is gone, and you are a step nearer the threshold of eternity!

Ought I not, then, dear brethren, at this New Year season, to speak to you as *immortal beings*, men and women with souls that will never die, and yet, as *mortal creatures*, hourly approaching the grave and the final decisions

of the judgment-seat of Christ; and ought I not, above all, to urge on you the consideration, "How are you prepared to meet your God" at that awful tribunal? The great end of a man's life is, that living or dying he should be the Lord's; and as in God's sight we are, every one of us, enemies to God, and thus sinners lost and undone, it is most necessary to find out the way whereby our souls can be saved. The text discloses this,—telling us of the salvation, the Saviour, and the saved people,—"*According to His mercy He saved us.*"

Seeking the guidance of God's blessed Spirit, we will speak successively on the three following topics:—1st, *The Saviour*; 2nd, *The Saved People*; 3rd, *The Salvation itself*. And may we have heavenly teaching in our meditations on this precious subject!

And now, *first*—

### I.—A WORD AS TO THE SAVIOUR.

HE *saved us*—and who is HE? It is clearly the "same God our Saviour" who is mentioned in the former verse; and this is, in the first instance, manifestly spoken of God the Father,—for, in the following context, we find Him "shedding forth the Holy Ghost abundantly through Jesus Christ." If we look at the Gospel salvation in its various phases, we will find it to be the work of the united Godhead; each of the persons of the Godhead is, in one sense, "God our Saviour;" for, if *God the Father's* heart was the grand fountainhead—if it was His love and wisdom that "provided the Lamb for the burnt-offering"—equally was *God the Son* "manifest in the flesh" the agent in the accomplishment of the purposes of everlasting love;—what the Father's heart devised, the Son's hand executed. In the "man Christ Jesus, the kindness and love of God our Saviour toward man appeared,"—in Him men saw plainly of the Father, for He was "the brightness of the Father's glory, and the express image of His person;"—by the obedience of the incarnate God was "the law magnified and made honourable," by His death was sin expiated, by his resurrection was the redemption-work owned and sealed with the great seal of Heaven,—and thus is He emphatically "God our Saviour." But, again, *God the Holy Spirit* applies the salvation. Without the Father's love there would have been no Saviour; without the Son's voluntary consecration to the work, there would have been no salvation, and without the Spirit's operations, there never would have been a saved soul. He moves the heart to conviction,—He melts the soul to tears,—He draws the awakened sinner to the cross,—He opens the blind eyes to see, the deaf ears to hear, the dead heart to embrace Jesus as the "God of our salvation."

And, in this general sense, the expression of our text may be understood. To the whole Trinity the praise of the salvation-work is due;—but peculiarly to Him who has been established in the Covenant, as the "Mediator between God and man," in whom the redemption of the Gospel has been made manifest; in whom the Father becomes OUR Father, and from whom the Spirit receives His mission of conviction, and conversion, and comfort. Thus the grand prominent objects in the Gospel salvation are the cross of Calvary, bearing upon its extended arms the incarnate God, groaning forth His life, and giving "His soul an offering for sin"—and the hill of Zion, with the King of Glory throned and reigning thereon;—the Son of God becoming the Son of man, and now dying for sinners on the tree, now reigning for redeemed sinners on His throne:—and looking at the Salvation in this light, it is He that, according to the divine mercy, saveth the sinner.

None but He could accomplish it. None but a divine Saviour could render the human sacrifice acceptable, for every mere creature owes a debt of obedience to the law, which nothing but the full and constant exercise of his whole ability can pay;—but Jesus, in His divine nature, was above the law—independently, underivedly, and perfectly holy.

None but a Divine Saviour could wrestle with Satan, and deliver the prey from this mighty usurper ; but Jesus, very God, was mightier than he.

None but a Divine Saviour could respond to the cravings of His needy Church, supplying the wants, and sustaining the weaknesses of all His people; but our Immanuel can accomplish all this, for in Him is all fulness of grace and strength, and all for His saved people. Hear Him speaking, "I am the door of the sheep,"—not *a* door, one of many; but *the* door, the only way of approach; and, again, "I am *the* way,"—the *true* way,—the *living* way,—whereby the soul is made alive and led to life everlasting. "No man cometh unto the Father but by me." And this is the point which, beyond all others, I wish now to urge upon you, that He alone is able to save; that the creature neither can nor will do it; nay, nor even assist in doing it;—but that Jesus and He alone must do it, if ever it is done at all. And there is no Gospel truth which the proud heart of man so revolts against as this, that he should be so wholly dependent on divine grace,—so utterly helpless in the way of winning a merit in the sight of God. He will look to himself,—he will trust in his own efforts at self-righteousness,—his observances of forms and ordinances,—his abandonment of some outward gross sin,—and those other attainments of the accomplished Pharisee, so vividly described by our Lord, as "making clean the outside of the cup and platter, while within he is full of extortion and excess." Ah! we have many such Pharisees among us at this day, who live at ease, because they are reckoned honest, truthful, and decent in the world; though, in the eye of Jehovah, they are most dishonest, robbing God,—most untrue and deceitful to their own souls,—and however esteemed of man, enemies to God in their carnal hearts. My friends, I believe that many men live Pharisees, but few die Pharisees. An Arminian creed is a most comfortable thing to silly, self-pleasing souls, while you are at a distance from eternity; but, ah! when on the verge of an eternal world, your own works are very little in the Lord's eye,—very filthy in the eye of even your own consciences. And yet this is the carnal professor's great life-long object,—to be, if not his own Saviour, at the least a sharer with Christ in the glory of the salvation. But, believe me, friends, that this will never do; the redemption of one soul,—the expiation of one sin,—is a work far beyond even an angel's strength and skill. It is a work that Christ, and Christ only, can achieve; and it is worse than idle to attempt any other than this heaven-devised, heaven-executed scheme of salvation. None other, be it ever so plausible or so promising, will deliver you from the law's curse, or pluck you from hell's burnings, though you were to weep an ocean of tears, or spend a life-time in penance,—though you were to abound in works of seeming obedience, "to bestow all your goods to feed the poor, and give your body to be burned,"—though you were enabled to crucify every lust except your self-righteousness, and to exhibit, in your walk and conversation, all but an angel's holiness,—yet what, after all, would you be at Christ's judgment-bar? The plague-spot of sin would be on your souls,—the curse of a broken covenant would thunder forth its sentence against you; and all that you had done,—all that you could do,—all that a created universe could accomplish, would not save you from standing, as conscience-stricken, self-condemned tremblers, on the left hand of the Judge, among those who will be doomed to everlasting banishment from God's presence, and the endurance of the everlasting fire of God's wrath.

But *HE can save you*. Look to Calvary,—the blood, the sacrifice, which you see there are all-sufficient with God. Christ in the ship saved it from foundering,—Christ in the soul saves it from ruin,—and the soul in Christ is safe from every "windy storm and tempest." *HE can save*; and well therefore might this same apostle say, "There is no condemnation to those who are in Christ Jesus:"—"Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died." This crucified Lamb is "*God our Saviour!*"

If therefore, believers, the accuser of the brethren should venture on



bringing any charge against your souls, be it yours to cry, "The Lord hath laid on Him the iniquities of us all!" If conscience should speak bitter things, take comfort from the assurance, that "He bore our sins in His own body on the tree." If the Father should frown, point to the altar and the sacrifice, and cry, "For the transgression of thy people was He stricken," until, on the cross, He could proclaim the redemption-work *finished!* And if, at any time, your own hearts should be ready to tremble, oh! recall the Saviour's promise,—*"I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand;"*—and with the assurance that the grace and power of Jesus are on your side, be it yours to cry, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

And now we will proceed to consider the *second* topic announced:—

## II.—THE SAVED PEOPLE.

To whom does HE stand in the relation of a Saviour? The answer is, HE saved us.—It is not my purpose here to speak of the *extent of the atonement*,—a question on which so much that is erroneous in principle, and most pernicious in tendency, is spoken and written in the present day by men who would fain be more merciful than God,—farther than to say, that our subject plainly implies that no one can be saved except those for whom the Redeemer died; and, remembering that He is very God as well as very man, it is equally clear that no one for whom He died can fail of being saved.

Neither is it my purpose to speak of the *privilege of those who rise into the region of assurance*; and who, borne up on the wings of intimate communion, are enabled to cry, "He loved ME and gave himself for ME,"—farther than to say, that although, of the privileges of the believer, it can not be the most necessary (else would our Heavenly Father have given it to all His children), yet is it a privilege which no believer will be satisfied without reaching.

But, upon the simple point before us, the parties in the apostle's eye, when he says, "He saved us," I would offer two remarks.

1. The apostle may be regarded as *speaking in the name of the whole elect number*, who, chosen in Christ Jesus, "before the world was," constitute the grand complement of that Church which He hath "bought with His own blood,"—all that have been,—all that now are,—all that shall, till the end of time, be believers in Christ Jesus. In the name of that "great multitude which no man can number," in whom Jesus will "see of the travail of His soul," Paul, looking to the cross of Calvary, exclaims, "*He saved us*;" already are we all in the Covenant with Him;—already have we been all regarded as "crucified with Christ" the Surety;—already are all our names registered "in the Lamb's book of life," as "heirs of God, and joint-heirs with Christ;"—already are the inheritance purchased, and the eternal mansions preparing for us all;—there is not one chosen soul for whom a mansion is not making ready, nor will there be a tenantless mansion in glory when the elect are all gathered in.

2. Or the apostle may be, more properly, regarded as here speaking in the *name of the Church militant*, for the benefit of believers in the world in his own day, and of future believers in every age of the Church. He has them all in his mind's eye,—he sees them, souls "redeemed from their sins unto God" by the blood of Jesus, and rejoicing in the supporting and comforting presence of the Spirit of all grace; and recalling their former guilt and ruin, while he muses on their state of present privilege and future glory, the apostle, thrilled by the electric influence of the communion of saints, exclaims, with a shout of brotherly congratulation, "*He saved us*;"—His love—His power—His wisdom did it all;—"Not unto us, O Lord, not unto us, but unto thy name be the glory, for thy mercy and for thy truth's sake." Oh, how full of blended lowliness and praise must every soul be, that can



enter into the spirit of these experiences!—how emptied must he be of all boasting, when he sees Jesus not merely undertaking for the poor, helpless, needy soul, but humbled, suffering, groaning, and dying on the tree, and all because of the soul's sins! Oh! methinks that, when the ransom is so precious, and the salvation so perfect, there is something surpassing even Satan's pride, exhibited in the conduct of men that will, in the full view of all this, speak of their own righteousness, and boast of their own merits,—and who, in the very act, despise the great salvation, and “crucify to themselves afresh” the loving Lamb, who, with such matchless condescension, “laid down His life for the sheep.” Will not rather the soul, that has seen something of its own ruin, and of Immanuel's grace, be ready to cry, “What shall I render unto the Lord for all his benefits toward me?” How can I sufficiently show my heart's love and devotion? And would we not be ready to sympathise with him who said,—“I think that, if ever I get to heaven, I will try to find out the thief who was pardoned on the cross, and, taking him aside, I will say,—Come, brother, you and I aside, and let us sit down and inquire which of us two owes the most to sovereign, redeeming grace!” He saved us, even us so vile and so lost; and say then, is He not “able to save to the uttermost!”

Once more let me speak in the *third* place:—

### III.—OF THE SALVATION ITSELF.

This is the grand theme of the text:—What has the Saviour done for you believers? He hath **SAVED** you;—and we will now glance at what is implied in this expression.

Let me here remind you, that the fact of your requiring to be saved presupposes that you are lost; and this is a truth which is not only sounded forth from every page of the Word of God, but which is echoed back alike from earth, and heaven, and hell! Sinners, is it not seen in your homes, and hands, and hearts, that ye are, every one of you, transgressors before a holy God—enemies to Him in your hearts—and carrying your enmity into practical action in your lives? and what the briars and thorns would be before the devouring fire, so would rebellious souls be, when arrayed in battle before an avenging God;—and are ye not then as sinners, *lost*? Again look up to heaven;—see you these bright hosts before the throne,—tuning their harps and about to pour forth their song!—Listen, listen, listen to these heavenly notes, they celebrate the praises of redeeming love; it is their work through eternity to sing the praises of God *their Saviour*, who came to “seek and to save that which was *lost*!” Or come to the edge of that gloomy, fiery pit, and there you have the crowning evidence; who are these, shut up, and pining in that prison-house of despair—exposed to the scorplings of that eternal fire? Oh! these are sinners, that have lived without Christ—that have died without Christ—and say are they not now lost indeed? lost beyond recovery, for in eternity he that is unjust will be unjust still, and he that is filthy will be filthy for ever.

But while there is life there is hope; as long as your day of grace lasteth, mercy is offered for the recovery of the sinner from his lost estate of sin and misery. The prodigal who yields to the gospel call, once dead, is made alive—though lost, is found again. And I would now bring before you four views, in illustration of this saving work, which Jesus accomplishes for his people:—

1. *A curse rests on your souls.* Sin hath brought the curse,—the curse of the holy law of a holy God. And what is the nature of this curse? It springs from God's holy will, which hates sin and decrees its punishment; and as in God's sight sin is infinitely vile, so is the avenging curse, which God denounces against it, infinitely terrible. Every child of sin is a child of wrath,—under the curse,—and consequently without comfort, without promise, “without God in the world;” nay, with a blighting curse on him—

self and all that he has ; and wherever conscience is awake, it does nothing but speak of doom and terror. God's flaming sword is in the way of the sinner's approach to peace and happiness;—nay, more, turn where he may, the poor sinner perceives the wrathful brand pursuing him,—and in vain he seeks for an earthly hiding-place, a creature-refuge; for the law is holy, its claims are just,—an Almighty God supports its claims,—and where or how can the soul escape?

“*Christ Jesus hath redeemed us from the curse of the law;*” and the condemned sinner has realised the first grand element of salvation, when he has been freed from all charge and curse of sin,—legally, justly, and honourably owned as righteous before God.

Now, how can this be done? A righteous God cannot pass over sin without a sacrifice. A holy law must have due honour done to it, and due reparation rendered for its violated enactments. And how then is God to become a “just God and yet a Saviour?” or, perhaps, more marvellous still, how is man, that vile sinner, to be reconciled and accepted as righteous? Oh! the key to the whole is to be found in the sacrifice of Calvary,—“Christ hath redeemed us from the curse of the law, *being made a curse for us.*” Jesus dies,—the law is magnified in His obedience and death,—and Jehovah's mercy and truth, His righteousness and peace, are exhibited in glorious harmony upon the cross. The believer is united unto Jesus, and in virtue of that union, and from the moment of its formation, he is in the Father's eye recognised as invested with Immanuel's righteousness. Oh, sinner! look then to the flowing blood,—you have cleansing there. Look to that pierced side, those gaping wounds,—you have shelter there. To one, to all of you, I cry, in Christ's name, Look to Calvary, and there is salvation ready,—a salvation free, full, perfect, adequate to the sinner's utmost need,—aye, sinner, salvation to thee, though thou be the chief of sinners, if thou come with the broken, contrite, craving heart. Oh, come then, as an empty beggar, to this Saviour, and in Christ Jesus thy soul shall be accepted,—washed in Immanuel's blood, the Father will see no more sin on thee, but only His own Son's blood, which is ever well-pleasing in His sight; and He will stretch forth to thee His golden sceptre, saying, “I, even I, am He that blotteth out thy transgressions for mine own name's sake, and will not remember thy sins”!

But further still, God cannot be a negative being; where his curse does not frown, his blessing must rest; where death is destroyed, life must reign,—life, eternal life,—“as sin hath reigned unto death, even so does grace reign through righteousness unto eternal life by Jesus Christ our Lord.” The believer becomes a living soul, animated by the life of Christ; not only is the curse withdrawn, but the blessing comes,—even the Fatherly blessing of a God of love, of “God our Saviour.” This, then, is the foundation-stone of this salvation-building;—reconciliation with God lies at the root of every Gospel blessing.

But, again—

2. *There is a chain around your souls; you are bondsmen.* Satan, the “God of this world,” has enslaved the natural man; he rules in every member of the body,—in every faculty of the soul,—the understanding he keeps in darkness,—the affections he leadeth captive; and, consequently, the will is held in his chains. The whole natural man is thus held in moral bondage, drawn away to the love and practice of what is hateful to God; the evil heart cherishes the sin, the head plots, and the hand executes it. And all this through Satan's dominancy,—for originally it was not so with the nature of the newly-created man; but ever since Satan usurped the dominion of the human heart, has that heart been the slave of its corruptions. “And shall the prey be taken from the mighty, or the lawful captive delivered? Thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for *I will contend with him that contendeth with thee, and I will save thy children.*” Here again Jesus is the deliverer; it is His special office to redeem the spiritual bonds-

man, for he hath been "sent to proclaim liberty to the captives, and the opening of the prison to them that are bound;" and thus, every soul that comes to Jesus by faith, becomes a freeman, delivered from the power as well as the curse of sin, for, if "the Son make you free you, shall be free indeed." The heart, in conversion, is taken possession of by the Spirit of Jesus, who renews the will, sanctifies the nature, strengthens the soul to resist heart corruptions and the allurements of the world and the flesh, whereby it was formerly held in Satan's chains,—yea, to "crucify the flesh with the affections and lusts," and the very "easily besetting sin," which was to the soul so very dear,—and all this through the Spirit of Christ, our Saviour, given to the believer; for "this is the victory that overcometh the world, even our faith." To have this change wrought in you, dear friends, is another stage of the salvation-work; for not only is it requisite that peace should be proclaimed betwixt your souls and God, but it is further necessary that war should be proclaimed betwixt your souls and Satan. True, this branch of your salvation does not at once become perfect as does the former;—you are in a moment perfect in your justification and adoption, but the sanctification is a growing thing, and only with your closing life is its growth completed; but the work, once begun, goes on progressing, until the "day of Jesus Christ;" at one time you have the soul "walking without being weary,"—by degrees he is seen to "run without being faint,"—and, in the end, he soars up on "wings as an eagle," and enters into the perfection of his salvation.

Again—

3. *Ten thousand trials and afflictions are your portion here*,—for "man is born to trouble as the sparks fly upward;" and whence this trouble? Our crosses, our fears, our pains, our disappointments, are all from the Lord;—"is there evil in a city, and the Lord hath not done it?" From God they come because of sin; all the miseries in this life, and death, the grand crowning trial which man has to encounter below, are just the legitimate fruits springing from the seeds of sin, in the experience of mankind,—“sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” And so long as sin cleaves to you, so long will ye be subject to afflictions. But there is a Deliverer from even these,—from their sting in this life, and, ere long, from their influence altogether. And how is this deliverance accomplished? It is another of our Saviour's works of grace,—another branch of that salvation, of which we have been speaking. Our Saviour becomes a sharer in all our afflictions;—He took on Him our nature, with all its sympathies and sinless infirmities,—He knows them all experimentally,—He can, and does sympathise with all His suffering saints,—“in all their afflictions He is afflicted.” Oh! there is not a sigh or a groan of His people which He hears not;—not a tear or a cross that He knows not;—and bitter though be our afflictive experiences, yet He takes the sting out of them,—He overrules them for our good,—and as He was himself made "perfect through sufferings," so do the believer's troubles "work out for him a far more exceeding, even an eternal weight of glory," becoming essential elements in that salvation wherewith Jesus crowns His saved people.

And once more—

4. *There cometh a final judgment-day to every one of Adam's race*, "the great and terrible day of the Lord," in the doings of which, every one of our souls shall have a personal interest;—a final judgment-day,—and an unending eternity with its destinies corresponding to the decisions of the great Judge! Look to that "great white throne,"—the glorious Judge,—the gathering myriads,—the changeless doom,—and see sin in its full consequences, and salvation in its full blessing.

Behold that throng of shivering souls—they have their sins about them still,—they have never sought the atoning blood,—and there are now no words of pardon or of mercy in store for them. Listen to their awful sentence, pronounced too by the lips of Him who changeth not, "Depart from



me, ye cursed." Look to that pit of everlasting fire,—that is their home; their poor souls are to be for ever under the curse,—for ever exposed to the wrath unmixed with mercy, "wrath to the uttermost,"—this is the consummation of the curse!

Would you wish to see the perfection of the blessing—the salvation in all its autumn fulness? Turn to the right hand of the Judge, and see those souls that have "washed their robes, and made them white in the blood of the Lamb." In that day of final decisions, they are openly acquitted—there is no sin upon them, for Jesus has taken all their sins away—purging them away by His own precious blood; they are publicly accepted as righteous; for they have upon them a righteousness broad as the law, and white as the light, even the righteousness of their divine Surety; they are, in the face of an assembled universe, acknowledged as sons and heirs; sons in Christ, and heirs, through the covenant, to all that Jesus hath done and purchased for them,—and welcomed unto the joy of their Lord, and the full family fellowship of the Father's house; and then is the salvation perfect,—snares and fears and foes are to be encountered no more,—Satan is bruised under foot,—sin is destroyed,—the curse is left far behind.—and there is no more mention made of former perils and former ruin, except to swell the tide of gratitude, which is poured forth from the hearts of the redeemed, in praise of Him who hath saved us with such a great salvation! Such is the salvation in its full and perfect, consummation; it is not perfect here;—it is purchased for Christ's saved people, and guaranteed to them by the covenant word and work of God their Saviour,—but it is not perfect here as to its enjoyment: To a certain extent it is already in possession, it is a present, though not a perfect thing; you are saved from the curse of sin, but not from the stings of conscience, and the gnawings of remorse because of it; you are saved from the bondage of Satan,—but not from his assailings, and snares, and temptations; you are delivered from the dominion of the world and the flesh, but not from the necessity of daily conflict with them; your afflictions and tears are the seeds of future joy and blessing, nevertheless they are still very grievous to flesh and blood; your acquittal and final acceptance are certain, but your present experiences are full of fears and fightings; but when the great ingathering hath come, the buddings of spring will be seen in the full abundance of harvest,—and the souls whom Jesus hath redeemed, will then be enabled to comprehend better than they now do, the unfathomable depths of blessing contained in the language of the text—"He saved us!"

And oh! when ye, believers, contemplate this great salvation which Jesus has purchased with such agonies and blood, and which He proffers so graciously to every sinner on this round earth, what mingled emotions of wonder, love, and praise must animate those hearts, that can appropriate the apostle's language, and say, "He hath saved us!"

In spirit, let the soul descend to the abyss, and with trembling wing venture to flit across the frontier of that dark land of woe, woe, woe—ineffable and everlasting;—and as the eye has to take a glance into these awful mysteries of doom, and the ear to realise something of the wailings of despair, let him confess that this is the lot which he deserved, and let him say,—On that billowy lake of fire I deserved to be tossed like a wreck through everlasting ages,—but I am saved: according to His mercy He, so holy, hath saved me so vile! Or let him, in spirit, wing his flight up, up, upward, until the mortal eye blanches with the blaze of glory, and the mortal ear is overpowered by the celestial choir, and the finite conception lost amid the scenes of glory, and the sea of blessing,—and though perhaps he can realise nothing except that this is God's chosen home, and the scene of Christ's manifested presence,—the great family mansion into which all "the sons and daughters of the Lord Almighty" are gathered,—yet he feels that this is the perfection of blessing,—and he cries, And is this glory, is this happiness mine? Truly "it is the Lord's doing, and marvellous in my eyes," that He should "raise the poor out of



the dust, and lift the needy out of the dunghill, that He may set him with the princes"—even the princes of high heaven! This is salvation,—and, according to His mercy, and oh, not according to my merits, hath He saved me!

And once more—

He looks around him, and though trials, afflictions, and death environ or pursue him, he feels that from them all he is really delivered,—that over them all he will ultimately triumph,—nay, that even now these are so controlled as to minister to his good;—and, if it be salvation to be delivered from sin's curse, and from its eternal punishment in hell,—to be freed from its power and dominion on earth,—to have earth's bitterest trials sweetened, Marah-like, so that we can say "it was good for me that I was afflicted,"—to have a heaven of glory secured for ever,—and, even while here in the wilderness, to have Eschol clusters brought for our refreshing, in our fellowship with Jesus, and in the realised presence of our reconciled Father—if this be salvation, then surely, of Christ's people—the weakest, the feeblest, the most tried—may it be said, that Jesus hath saved them.

And now, my dear brethren, let me urge upon you the grand practical question,—*Hath He saved you?* Man,—woman,—is thy soul safe in Christ's hands? Grey-headed sinner, are thy sins washed away in the blood of Jesus? Man of strength, art thou "strong in the Lord?" And ye that are young, have ye been "converted, and have ye become as little children?" Oh, it is of eternal importance that ye should have right views upon this subject, and that ye should bring them practically to bear on your own state before God, for your souls are in the balance, and there is only the alternative of *saved or lost!* And there are more reasons than one why I wish to press this as a great personal question upon you. I fear that the great mass of professors cherish a vague general view of being saved in the crowd, and of slipping into heaven with the multitude. (Friends, ye may, easily enough, find your way to hell, but never to heaven, in this fashion.) And I fear that there are many who are content to rest in the piety of parents, or friends, or neighbours, as if godliness ran in the blood, or were insured to particular societies. Brethren, these are awful delusions; there are certain duties which each man and woman must do for themselves, unaided and alone,—in the doing of which no other can bear any part with them,—*alone* ye have to enter and pass through the dark valley. Thousands may be in it at the same moment as you, but there can be no supporting fellowship between you. Friends may come to the very border, but farther they cannot venture. Alone must you pass through,—without company, without aid, unless you have His presence, who in His mercy saveth the sinner! Alone ye have to stand at the bar and hear the sentence,—the myriads of earth are there, but each soul stands there for himself. And *alone* ye have to deal with the offers of grace,—alone ye transact your business with Christ, either accepting or rejecting Him! Oh, then, build not on friends and connections here,—no friend but Christ will be of any avail! Say not we are Christians, for we are baptised, Bible-reading, church-going, communicating professors,—oh, many a poor soul has left his church, and his forms, and his profession, for a burning hell! and there are many of you, doubtless, who have all this, and who are yet unsaved.

My brethren, ye are all here this day before God with many a year of opportunity and privilege on your souls. Every day and year are bringing you nearer your eternal home; and now that another year has commenced its race towards eternity, I would press on each of you most earnestly the question,—*How fares it with thy soul?* Who of you are of the Lord's saved ones? If the Searcher of Sodom were coming among us to-day, would He find ten righteous in our congregation?

And, in connection with this appeal, urging you to self-examination, I had intended to have taken a survey of our congregational efforts and progress during the year that is lately closed. Such an annual retrospect cannot fail, I think, of being useful in the way of supplying some indication of our con-

gregational condition,—for labours and liberality, either in their growth or in their decline, are the surest symptoms which we, short-sighted beings, can have of our spiritual state,—not that these have in themselves any merit, but that the rule which our Saviour, in his day, propounded as a ground of judgment,—“By their fruits ye shall know them,”—is still as much in force to-day as ever. Time does not, at present, admit of any thing except a few general remarks of this nature;—and,

*The means of grace and the opportunities of spiritual improvement are still, in God's mercy, continued to us.* With us the Bible is no sealed book. The ordinances of God's house are regularly supplied, and I cannot greatly complain of neglect or irregularity in attendance at the sanctuary on the part of the general community. I wish that I could speak with equal satisfaction of your attendance on our congregational meetings for prayer and reading of the Word on other days than the Sabbath. *Our Sabbath-schools* were never, perhaps, attended more numerously, or conducted with more efficiency. If I have failed personally in carrying on my own ordinary visitation, and in keeping up my adult classes, you all know that these omissions have been occasioned by my anxious endeavours to secure for you and for your children what I look upon as one of the greatest public benefits which any community can enjoy, viz., an *Educational Institution*, such as may be expected to secure for us the services of teachers to whom, from their character and qualifications, you can confide without fear the intellectual as well as the moral and religious training of your children. And here let me say, in passing, that I can conceive of nothing more to be deprecated than any system of education, in which the Word of God and the doctrines of revealed truth do not occupy a prominent place; and I look on any plan that would banish the Word of God from our schools, or attempt to dissociate the sacred and the secular in education, as fraught with peril to the rising generation and the general well-being of the community. I am thankful to say that I now feel my toil in some measure repaid by the increasing prosperity of the school, and the growing sympathy with which you are beginning to regard the exertions of your teachers and of your minister in the cause of education in this place.

I have often to speak to you of the duty of *Christian liberality*; some, who love not to hear their duty, may think that I speak of this too often, and may not scruple to use the vulgar sarcasm, that these ministers are always asking for money. I think that few of you will accuse me of urging this duty on you from selfish motives; and if any such there be, I am tolerably regardless of their praise or their censure,—conscious that I seek you, and not yours, saving what is barely necessary for my family's necessities and my own. If there are demands upon you to meet your public obligations as a community, you scarcely ought to require to be asked to discharge these,—and the next best thing is, that when ye are asked, you should do it cheerfully and gracefully;—and this, I feel thankful in being able to say, very many of you have done, in the praiseworthy effort which you have recently put forth. And if, again, for the support of Gospel ordinances in our own land, or for the diffusion of the Gospel blessings “in the dark places of the earth,” I urge you to give of your substance,—oh! I do so, not because I love to take your money from you,—(although I say it deliberately, that if all calls to Christian philanthropy had ceased, and the exercise of Christian liberality were no longer needed, it would be better for a Christian man to sow his gold broadcast on the highway than to be always hoarding it up—so dangerous is the growth of wealth to soul-prosperity)—but I call on you to put forth efforts of Christian liberality because perishing souls require it,—because Christ Jesus demands it,—and because such efforts are needed in order to furnish evidence of your own discipleship. Oh! brethren, it would rejoice me greatly did the streams of Christian liberality flow among you so freely, that there would be no necessity for urging this duty upon you; but so long as you are so far below the standard to which I wish to see you attain, I dare not cease to press upon you the further cultivation of “this

grace also," while I forget not to bless God, that in your general contributions you are continuing to improve—an earnest, let us hope, of the inward growth of Christian love.

We have among us our cold-hearted men and women, complaining of too frequent calls, and of too many collections—(oh, how will poor sinners dare to cherish such a thought in the house of a God of love, or in the sight of that cross, on which the Son of God gave His life as a ransom for our souls!—or what would befall us if Christ began to murmur at our importunity, or to stint His liberality?) I judge not such people—they may be Christians, but if they be, they are very sordid Christians, and woefully deficient in the first of Christian graces; but let them keep their gold—let not a good cause be profaned by a grudging gift; let them keep their gold to rust in their coffers, and to plant thorns in their dying pillows; let them give first their own selves unto the Lord—till then their substance will be no "sacrifice well-pleasing to God." But ye who are the Lord's people count it your highest joy and privilege to cultivate that grace, in the exercise of which ye are brought to the nearest resemblance to the Lord Jesus. But I enlarge not on this topic,—I have said so much upon it, only because the great Teacher lays such stress upon the exercise of Christian love, as distinguishing His saved people, and because we are so ready to forget this great duty in our natural selfishness.

And now, in closing, let me remind you that the great end of all means and ordinances, is that souls should be saved,—and that saved souls should grow. This is the great end of the Gospel. Is this end being furthered among us? Are there during the bygone year any new-born souls, who can say, "He hath saved us?" Once again, I say, to sinners unconverted, Hasten to the Saviour,—every year that you continue strangers to Him lessens the likelihood of your salvation: and to those who are already His people, I would say, be diligent in bringing forth fruit,—“This is a faithful saying, and these things I will that thou affirm constantly, that they which believe in God must be careful to maintain good works.”

And, above all, I charge you not to put off duty—but “whatsoever your hand findeth to do, do it with your might.” The sun of your short day is sinking—the night is coming, and “whatsoever thy hand findeth to do,” do it now, for “there is no work, nor device, nor knowledge, nor wisdom, in the grave.” Now is the salvation within your reach,—turn not away from it. Now has the word of truth come to your ear,—rebel not against it, but surrender your hearts to its power. Tarry not, lest the sun of grace should set while you are lingering; for if the day of your merciful visitation should close, and leave you still unpenitent, unsaved,—oh, bitterly will you in the autumn regret that you had not sown in the spring!





## A FOURTH REASON FOR UNITY.\*

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### A SERMON, BY THE REV. J. H. EVANS, M.A.

PREACHED AT JOHN STREET CHAPEL, KING'S ROAD, BEDFORD ROW,  
ON SUNDAY MORNING, JUNE 18, 1843.

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*"There is one Lord."*—Ephesians iv. 5.

THIS is the fourth great uniting principle of the Church and family of God. By the Church, we are not to understand any particular Church, but the whole body of the faithful of God—all who love Christ, all who believe in His blessed name, all who are savingly called by God the Spirit out of darkness into His marvellous light, all who are severed from the world that lieth in darkness. We have considered them, first, as the "one body," savingly united to the one Head, and tenderly united the one to the other; hanging on each other, but all hanging on Christ, deriving life from Him, the life-giving Head. We have considered the "one Spirit;" and although there be points of great and essential difference in the comparison—because I did call your minds to the resemblance that there is in the natural body and soul, the soul giving life to the body—so in this great mystical body the one Spirit is as the soul of the body; yet though there be great and essential points in which this is a lasting truth, we have seen that there are also essential points of difference still. Then we were led to consider, the "one hope" that belongs to this one body; be they who they may, or where they may, there is this most blessed and glorious hope that lies before the family of God, of a state of perfect rest, in opposition to our daily and hourly conflict here; a state of perfect holiness, where nothing that defileth shall enter in; a state of perfect enjoyment, when the soul shall have the full enjoyment of itself, of all the saints of God, of holy angels, of all the fulness that there is in Christ, and of all the Divine perfections, and that for ever. Now we come to the fourth great uniting principle of this one body, namely, that there is "one Lord."

In discoursing on which, I shall first of all endeavour to place before you, that the Lord Jesus Christ is this "one Lord." Secondly, I shall endeavour to show how it is that He manifests Himself to be the "one Lord" of His own body. And that will prepare the way—thirdly, for our consideration of some of those things that characterise His most blessed sway.

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\* See *ante* Nos. 270, 273, 274, 275, and 276.

I. That He is the "one Lord" of His own body, will, I think, very plainly appear, by reference to a few passages in God's sacred Word: indeed from the whole tenor of that Word—but from which we shall make a few selections, and place some of them before you. In the second of the Acts, we find it spoken of Jesus, in the thirty-second verse—"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Observe, again, in the tenth chapter of the Acts, the thirty-sixth verse—"The Word which God sent unto the children of Israel, preaching peace by Jesus Christ: He is Lord of all." I would refer you also to another portion of God's Word; it is in the epistle to the Romans, at the fourteenth chapter, the seventh verse—"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." If there are any here, who have, most wretchedly for their souls, any doubts as to the true Deity of Christ, let them look over that passage, and pray over it; for the judgment seat, before which they must stand, is the "judgment seat of Christ," and the Judge is Christ, and that same Judge is God; for, you observe, in the eleventh verse—"As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God," while in the tenth verse we see, that this is none other than "the judgment seat of Christ." Observe in that passage, that He is described as "God," "the Lord." You remark also, in the first epistle to the Corinthians, the first chapter, the address to the Church of Corinth is thus:—"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Once again, in the Epistle to the Philippians, the chapter that I read to you this morning, (second chapter, eighth verse)—"And being found in fashion as a man, He humbled Himself;" though, in the sixth verse, we find "He thought it not robbery, to be equal with God," yet "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

the margins of your Bibles it is—"When He led *captive multitudes captive*." Yes! for sin was there, and the world was there, and death was there, and hell was there, and Satan was there—he who has this great captivating power to lead men captive at his will,—but all followed as so many captives bound to His chariot wheels, when He ascended up on high. Yes, beloved, He rules; and He rules over the invisible world for His Church and for His people; and so fully convinced am I of this, that but for it, I am sure His Church would be swept away as with the besom of destruction.

But not only does He rule over the invisible world, but He rules over man's world; the human world, the whole mass of mankind; over these does He rule for His Church and people. Let me call your minds to one passage here, that sets forth this most distinctly. You observe in the seventeenth psalm and thirteenth verse—"Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is Thy sword: from men which are Thy hand, O Lord; from men of the world." Where you perceive that they are the "hand" by which God works, and the "sword" by which He smites; those wicked men, who exalt themselves against the living God,—those proud and haughty men, who stand up against the Lord,—yet are but His "hand" and His "sword;" the "hand" by which He works, and the "sword" by which He smites.

But observe, still more clearly and distinctly, this point is set forth concerning Him as the Lord of providence. In the tenth chapter of Isaiah—"O Assyrian, the rod of Mine anger, and the staff in their hand is Mine indignation;" he shall do what I send him to do. "I will send him against a hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets; howbeit he meaneth not so," (but I mean so,) "neither does his heart think so;" (but I think so;) "but it is in his heart to destroy and cut off nations not a few." And "I will punish this hand of Mine, though I work by him; I will punish him, though I have wrought by him; I will avenge him; "I will punish the stout heart of the king of Assyria, and the glory of his high looks."

Oh! observe, beloved, how this Lord of providence doth go forth in His mighty marchings throughout the whole world of men; this poor, proud and lofty world. Does not the passage I have already quoted prove as much? In the second of Philippians we find, that all shall bow before Him. What! do you say that this refers to the future bowing of the knee? I say it takes in the present as well as the future—"At the name of Jesus, every knee shall bow; of things in heaven and of things on the earth;" the highest powers and dominions, the highest principalities, and all authorities, whether of earth or heaven, shall all bow before Him the High and Mighty; the poorest and most needy, with the richest and most powerful, the poor peasant in his cottage and the monarch on the throne, all bow, and shall bow before Him. He rules over them by His power; His authority knows no limit, and nothing can resist His will. My dear hearers, let me quote that sublime passage in the book of Re-



velation; it is in the eleventh verse of the nineteenth chapter. "I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He himself. And He was clothed with a vesture dipped in blood." It was not His own blood, though I know it is oftentimes stated to be so; but it was the blood of His enemies. "And His name is called the Word of God; and the armies which were in heaven followed Him upon white horses, clothed in fine linen white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords." All must bow before Him, for He rules over the whole world of man, for His Church and for His people.

But, observe, that He not only rules for them, but He rules in them, and over them. He is the alone King, the alone Law-giver, to His Church and people. Popes may claim it, princes may arrogate it, and kings may assume it; but the Lord Jesus Christ has never given it to them. The apostles had it not; they never claimed it. I beseech you to consider, that the apostle Paul, though "not a whit behind the very chiefest of the apostles," when he speaks of the Lord's supper, only says, "For I have received of the Lord that which also I deliver unto you." I beseech you to remark, too, in the fifteenth chapter of the Acts, how little there is of the apostle's assumption of this; as if he had the power to legislate. Observe, here are the two apostles, Paul and Barnabas, sent to the Church at Jerusalem. Observe, in the twenty second verse,—"Then it pleased the apostles and elders, with the whole Church, to send chosen men of their company to Antioch with Paul and Barnabas; namely, Judas surnamed Barnabas, and Silas, chief men among the brethren." Now observe how they delivered their opinion; "And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren, which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul." Wherein there is no such thing as apostolic assumption of legislative power. Some clothe the Church with that power. My dear hearers, I wonder not that such men love tradition better than God's Word, and appeal to what man has said, rather than to what God has said; for God has said no such thing in His own book. The apostles were ambassadors; and who ever heard of ambassadors legislating? The Church is a witness for Christ, to bear witness of what Christ has done and what Christ has said; He, in His authority, commands her to "observe all things whatsoever I



Now, beloved, we are are not to understand, I apprehend, by this title given to our blessed Lord, that there is an assertion of His primary and essential Deity, as "God over all, blessed for ever." He is so as the Son of God, the co-equal, co-eternal Son of God; but we can in no sense allow, that He was made Jehovah; "He hath made that same Jesus whom ye crucified, both Lord and Christ." It is not in this sense, that we can acknowledge the truth of the text; He is Jehovah with the Father and the Holy Ghost, essentially God; therefore we can in no sense allow, that in these terms is asserted His primary or essential Deity. It seems rather to imply this,—that though He is God by nature, yet as man He has that given to Him, by which He is infinitely exalted as the Lord of the Church, the great Head of His Church, the great Ruler of His Church, the only dominant power in His Church; having the supreme Headship thereof, which belongeth to Him, and can never be taken from Him.

Beloved, you find all this is the result of His humiliation; *because* "He humbled Himself," therefore "God hath highly exalted Him, and given Him a name that is above every name," "to the glory of God the Father." He is thus subordinate to the Father in situation, but equal to the Father in essential glory. As the Servant of the covenant, is He subordinate to the Father: "Behold My Servant, whom I have chosen; Mine Elect, in whom My soul delighteth."

II. Secondly; observe, next, in what form, in what way it is that the Lord Jesus Christ displays Himself as the "one Lord" of His Church and people.

He rules for them. Even over the irrational world He rules. In that eighth Psalm, where man is spoken of, I see some one greater than man; I see Him who is the God-man. "O Lord our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens. Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger. When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man that Thou visitest him?" Wherein, I conceive, the psalmist takes a view of the great exaltation of the human nature in the Lord Jesus Christ, in which human nature He has authority and dominion given Him over all irrational beings; "For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honour. Thou madest Him to have dominion over the works of Thy hands; Thou hast put all things under His feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." And this is not mere notion, either; for if you turn to the Hebrews, the second chapter, you find it clearly declared and set forth;—"But one, in a certain place, testified, saying, What is man, that Thou art mindful of him, or the Son of man, that Thou visitest Him? Thou madest Him a little lower than the angels, Thou crownedst Him with glory and honour, and didst set Him over the

works of Thy hands." Behold this Lord! He rules over all irrational beings; and rules over the irrational world for His Church.

But He rules also over the invisible world. Oh! who can say what is the ministration of angels, those powerful beings, that excel in strength, who are always hearkening to do the will of God? When only one was sent, what vast multitudes in Sennacherib's army fell like chaff before the wind! And who can tell what is the agency of evil spirits! We look at Satan, "the god of this world," "the prince of the power of the air, the spirit that now worketh in the children of disobedience:" and you will remember, that the expression "now worketh," is the very same expression as that in the passage where God is said to "work in us to will and to do"—the very same word. Oh! it proves the mighty agency of this evil spirit over the soul of man; the very same word is used to describe his power, as that used to set forth the power of the Omnipotent as He works on the souls of the people. The first Adam fell like chaff before the wind before him; and even as to the second Adam, though he had no actual power over Him, because he had "nothing in Him,"—there was no sin that he could lay hold of, no corrupt nature to work upon,—yet even before His eyes do we find him forcing the false pagantry of a lying world; this did he place before the eyes of the incarnate Redeemer. If he be but let loose, we see Job cursing the day in which he was born; if he be but let loose, we see David numbering Israel and bringing pestilence on the people; if he be but let loose, the beloved apostle Peter blasphemes the God of his salvation; if he be but let loose, what do we hear? what horrid injections! what confusion in prayer! The man who knows not the power of Satan is one of those described as "ignorant of his devices." Perhaps there are some such that hear me; being the most under his power, and yet knowing nothing of him.

Such is his vast power: potent, but not omnipotent; so cunningly great and craftily mighty, yet not omniscient; with a power of locomotion wondrous, but not omnipresent. Such power has he, as sometimes to be able to make the covenant of grace look like the covenant of works; so that all the mild aspect of Calvary shall be exchanged for the thunderings of Sinai. Such power has he, that he can make prayer a task, life a burden, and the whole soul appear like a cage full of unclean birds; all the present dark, the future cheerless, and the whole soul miserable. Yet under the power of the great risen Lord, he cannot go any further than he is permitted; he cannot stir but as he is allowed. Mark the adjuration: "I adjure Thee, Thou Jesus the Son of the Most High God, that Thou torment me not;" "I know Thee who Thou art, the holy One of God." There is something wonderfully comforting in the thought, that they could not enter the swine but as He permitted them; and that was before His ascension, before His glorification, before He had gone up on high.

Observe too, in the fourth chapter of this very epistle and the eighth verse—"When He ascended up on high, He led captivity captive, and gave gifts unto men." Wherein you will perceive in

his own folly ; that can make a man his own corrector !—in his circumstances, in his personal infirmities, in his domestic trials, and in the meanest event of his life, can so order, arrange, dispose, and counteract, that a man may find a hedge that he cannot penetrate, and a wall that he cannot get over ! Oh ! wondrous wisdom of this most wondrous wise “ Lord ” of His “ one body.”

My dear hearers, there are some, that hear me, who, through grace, are enabled to erect an Ebenezer at this part of our subject, and say, My soul doth assent to it all. Oh ! think of what Jacob did say in his dying moments ; think of what his testimony was, when he thus summed up all and said, “ God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads.” Ah ! there are many, who, as they look back on the past of their journey, can erect an Ebenezer to the same God this day. Behold what matchless power is put forth ! What straits we are often in ! what difficulties ! They are as a hill before us,—we cannot ascend it ; they are as a valley,—so deep, that we cannot penetrate it ; they are as a labyrinth,—we cannot go through it ; they are as a maze,—we cannot understand them. Yet, beloved, in one moment, if He does but put forth His power, it is all passed away like a tale that is told ; like the early dew, that quickly passeth away.

Look at poor Joseph in the prison house ; the butler does but remember Joseph—he does but remember him, whom he ought never to have forgotten ; and in a few days, the whole of Egypt cried out in his praise. All bend the knee before him ; he stands on the throne, and a grateful people bend the knee in his presence. Oh ! see what omnipotence there is in this “ one Lord ” of the “ one body.”

Observe the marvellous display of His dominion. My dear hearers, we acknowledge that it was no small fruit of His power, when He stopped the violence of the fire ; when Shadrach, Meshech, and Abednego were cast into the burning fiery furnace—when they were in the midst of that furnace. We acknowledge that it was no small exhibition of His power, when He closed the lions’ mouths, and Daniel came forth safe from the cave of destruction. We acknowledge that it was no little exhibition of His power, when He said to the mighty winds, “ Be still ; and immediately there was a great calm.” But what is all this, compared to the proud Pharisee being laid low ; the self-righteous formalist being turned into a praying man ; the careless man beginning to think ? What exhibition is there in all nature, that can be compared to the exhibition of His grace ? The earthquake is great ; the storm is great ; but they sink into utter nothingness, when compared to the Almighty power of an Almighty Lord in all these marvellous displays of His most abundant grace.

Shall I describe, or attempt to describe, the tenderness with which He rules. He has His checks, beloved—bless His name for it ; He has His reproofs, He has His rebukes, He has His rod, He has His chastenings—and well may we thank Him for it ; He has His lancet, when our proud and feverish blood requires it, and He has



His searching medicine, when our bad state of health demands it ; but the rule is LOVE. It is by love He rules ; it is by love, He sways His sceptre ; and it is by love, that He subdues. Beloved, why does He require the heart ? it is that He may rule there. He requires the heart, that He may dispossess every other from that place. Every one of the dealings of His tender hand and loving heart are all tenderness. And they all lead to holiness ; for in the exercise of His sway, He subdues to Himself, as it were, our souls away from the creature unto God.

Now, beloved, the great question is,—the great question for hearers, and the great question for the preacher, and the great question for the sleeper, and the great question for him who is broad awake—Is this Christ *my* “ Lord ? ” What is it to me, if He is Lord of the whole Church, unless He be *my* “ Lord ? ” What is it to me if He rules over the souls of others, if He rules not over *my* soul ? Surely it is but waste of time, for men to listen to others, when they are standing on the brink of their own eternity, and must soon appear “ before the judgment-seat of Christ ? ” If He be our “ Lord,” then sin is our burden. Beloved, we find it no light thing, to have an indwelling enemy, and with all our short-comings and misdoings ; these are the very burthen of our existence ; and after so many prayers, and solemn purposes, we still come so short, we are still so poor, and we still so miss of our aim ; this is our shame, and our sorrow. If Christ be our “ Lord,” then He is precious to us ; and you will find Him precious. As your Lord, He has overcome you, He has subdued you, He has conquered you by His mighty grace, and has made you “ willing in the day of His power.” If Christ be your “ Lord,” you will want a throne of grace,—you cannot live without prayer ; though your greatest trials may be in prayer, yet you cannot live without it. Oh ! what a balm do you find then in the midst of your deepest sorrow ! what alleviation in the midst of your bitterest temptation !

My dear hearers, if Christ be your Lord and my Lord, we shall long, and earnestly desire to be holy. It is not merely for pardon ; it is not merely for acceptance ; it is not merely to be justified ; but we want to be justified that we may walk with God. And if you ask what is it, that is the great charm of justification to our souls, it is that we may walk as children before God, as children with a Father.

But if He be not your Lord, then let me ask,—and ask with all tenderness and love—who is your lord ? Oh ! if it is sin, it is a sorry lord ; his wages “ is death.” Is it the world ? is the world your lord ? Just ask your lord to give you somewhat in a dying moment, when the last look at the last departing friend has been taken ; when the cold sweat of death steals upon you ; when the frame begins to shiver, and heart and flesh shall fail : then ask your lord to give you something that shall abide with you at that moment. Oh ! what ! does he insult ye ? What a lord is he ! he is the very child of Satan and of darkness. But if he be not your lord, then Satan is your lord. Yes, beloved, Satan is the lord of all those,



have taught you." Remember, then He is the alone King and Legislator of His people.

But not only so; He rules in the hearts of His people. Oh! wondrous exercise of His power, that he who was once opposed to His will, standing out against God, and at enmity with Him, should be "made willing in the day of His power!" Oh! wondrous unfolding of this Jesus in His Almighty power, in ruling over the souls of His once enemies! Behold that man, proud and lofty, a mere formalist, full of his own goodness; what brought him here, we know not; he may despise others, but never does he enter into judgment with himself; he cannot see any fault in himself; he trusts in his own righteousness, and only in that; now see him brought low, poor in spirit, mourning for his sin, sitting at the feet of Jesus, hungering after righteousness, going to "the Fountain opened for sin and uncleanness," and exchanging his own filthy rags for the glorious righteousness of God. Look at that man, full of his own wisdom, filled with intellectual pride, an intellectually proud man, full of his own self-love, and full of his own self-vauntings; now see him sitting at the feet of the meanest, accounting him better than himself; sitting at the feet of the poorest, accounting him richer than himself; sitting at the feet of the most foolish, accounting him wiser than himself. Behold that man, the upright moralist; full of the pride of his heart, trusting in his own uprightness, trusting in his own morality; now we see him going up where the thief once stood, and as he looks by faith with a hallowed remembrance on Him who once did hang there, he takes the same hope as the thief, having no more confidence in himself than the thief, no more righteousness of his own than had the thief, glad to accept salvation on the same terms as the poor thief, "without money and without price." Behold that proud and lofty young man; prayerless and careless, full of himself, and full of this world, full of mirth, but without hope, before God. Look to that young woman; who seems to live but for dress, whose only object is to be admired. Now behold them—hasting to their place of retirement, going into their secret chamber, bending the knee before God, and acknowledging their sin! Oh! see the alteration of their countenance! observe the marked difference in their manner! see them leaving their former haunts! see them leaving their former companions! behold the blessed beam of hope springing up in their souls, when they see the atoning blood, the perfect righteousness! Behold, they lie low, and wonder at that grace, that has plucked them as "brands from the burning." We see the eternal Spirit working mightily, yet gently; and softly, yet powerfully; first they are led to believe in the Lord Jesus Christ, and then comes forth filial repentance, and then comes forth filial obedience, and then comes forth filial walking with God. Oh! look at that man going on—on—on, in the very worst stages of iniquity, every stage becoming worse and worse, hardening himself in his sin; he knows the gradations spoken of in the first Psalm—walking in the counsel—standing in the way—and then sitting in the seat of the scorner; he

has gone through it all, and there is but one step more—but grace interposes: some friend dies, some heavy trial assaults him, and when in the dust, is the mighty power of God put forth; a conversation, a tract, a book, is made effectual, and the thought comes into his mind—What! is there mercy for such an one as I? what! is there mercy for such a sinner! what! is it for such a sinner as I am there is the word—“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon?”—hope springs up in his soul; he lies low before God, and adores the wondrous grace. Look on a few years: who is that man we see bringing up his family in the fear of God; see him at the family altar, directing his children to that God, whose glory it is to forgive, and to that Jesus, whose province it is to save; observe him in his life,—he lives the Gospel that he loves; he loves it, he loves its precepts, he loves its promises, he loves its doctrines, and he lives it; he exhibits it in his life and conduct. Who is this man? It is that poor wretched outcast; it is that miserable wretch; it is that man, who, if he had but gone a step further, must have dropped into the lake that burneth with fire and brimstone. Behold the trophy of Christ’s power! He is, indeed, the “one Lord.”

Oh! go we into the haunts of misery, we see deep poverty, deep wretchedness; you little know what deep misery we can see, in the midst of London’s pride and vanities; we can see persons actually near to starving, within one quarter of a mile from this Chapel; suppose we go into that Lane—we go into its courts, and into its alleys, and we see a state little above the very beasts that perish; but we may go there and see a Christian man, one who can look his trouble in the face, and feel himself rich in the midst of his poverty, and bless God that he has been laid low. And what is it makes him stand fast? Oh! it is his standing in Christ, by the power of the Holy Ghost. If you ask, who these are, beloved, on whom Jesus puts forth His rule and sway—they are His by creation, they are His by preservation, and they are His by sovereign grace and electing love, and they are His, too, because they have been “bought with a price;” for He has redeemed them by His own blood unto God. Behold, then, beloved, in what way this Jesus is the “one Lord” of His one body.

III. But observe, now, thirdly, the character, the peculiar character of His sway.

It is marked by infinite wisdom. Think of the infinite diversity of cases,—and each case has its own diversity. Think of that wisdom, that can enter into all the cases of the children of God, and of His Church, as if they were but one; that takes in each one, not forgetting one of the *all*. Oh! wondrous wisdom! that can lay a man low, and yet lift him up! Oh! wondrous wisdom! that can teach a man strength, by the consciousness of his weakness! Oh! wondrous wisdom! that can make a man wise in the discovery of

who have sin and the world for their lord ; it is a solemn thought, and I would speak it with tenderness. And what a solemn remembrance is it too, that you may never hear another sermon from my lips ! You may go away,—perhaps you like not the sermon ; you may love nothing in it ; but you shall have to give an account of it at the great day, whether you like it or not ; and I would say, that the longer I live, the more would I have a holy indifference whether you like it or not. I seem to hear the archangel's trump ; I seem to see the bodies rising from their graves, and seem to realise the appearance before the great God. I seem to fix my eye on you standing in the presence of this Lord. Oh ! what a solemn moment, if you shall have to say—"Other lords beside Thee have had dominion over me, and I have never said, by Thy name will I be called !" Oh ! trifle no more ! Delay no longer ! May a sense of the danger be laid on your heart, and may you flee this day "from the wrath to come."

Oh ! what cause for gratitude, if we have this Lord for our Lord ! "In the Lord have" we "righteousness," and in the Lord have we "strength ;" in the Lord we have a Guide ; in the Lord we have a Friend ; in the Lord we have Omnipotence ; in the Lord we have Omniscience, as well as all tenderness of dealing. Oh ! wondrous privilege ! exalted mercy ! My dear hearers, we are oftentimes tried with the state of the Church of God ; we are oftentimes tried with the circumstances of our families ; we are oftentimes tried by our own individual trials. How quietly should we leave them in the hand of this blessed Lord. With what patience ; and yet in holy waiting, diligent waiting ; in the diligent use of the means He has appointed, yet with the quietness of one, who sees Him ruling over the whole of creation for and on behalf of His Church and people !

What abasement we ought to feel, that we have so little shown allegiance to this blessed Lord ! You who labour in our Christian Instruction Society, many a blessing have you had from above from your Lord, when you have gone into some court or alley ; when the creaking stairs trembled beneath you, and you have gone into the desolate room,—desolate, not merely from poverty, not merely from filth, not merely from disease, not merely from ignorance,—but to see the soul destitute of God, as if there were no God ; a stranger to Christ, as if there were no Christ ; and yet how many blessings have you found in your little "labour of love," as you have shown your poor allegiance to your blessed Lord. Oh ! may you feel, and may I feel, what we ought to feel of deep abasement, that we have no more shown our allegiance to this "King of kings and Lord of lords."

Oh ! what a uniting principle is this ! Why, if there were no other principle, this should be enough to unite the family of God. What ! are we all poor nothings together ? If He stay us not, we shall fall. We need no fever to dry up our blood ; we need not consumption to waste us, nor dropsy to drown us ; we require not old age to waste and consume us ; if He withhold His hand, we just sink like the flower of the field. Consciousness of being all nothings together, should draw us closer to each other. And then to consi-



der that these nothings are all called "out of darkness into" God's "marvellous light;" that we owe Him our allegiance, and that He is our alone Master and King! Who was it sought us out? who was it brought us out of darkness, and said "Let there be light;" and waited for us, and waited on us? It was this Lord, the Creator of the world; before whom "we are as nothing, and less than nothing, and vanity." What! does He show all this forbearance to my brother? a brother, perhaps, for whom I feel little as I ought to feel. Ah! my brother, see the tie that binds us together; it is that of redemption. Look to the co-equal, co-eternal Son of God. Look to God in our nature. Look to eternal glory; look to Jehovah the Son; look to Him in our nature; look to Him as the Saviour. See Him "led as a lamb to the slaughter!" See Him breathing out His soul into the hands of His Father,—“into Thy hands, I commit My spirit;”—was it for that body, the whole body? what! for the "one body?" and I have coldness, and want of tenderness toward them, and want of love, because my brother differs from me, because he sees not as I see? All "born of the Spirit;" "called of God;" taught of Him; under His conduct; soon to be with Him; soon to be in heaven: and am I,—though He cried out, "My God, My God, why hast Thou forsaken Me?" for their sakes,—yet I look coldly on them! Ah! shame ought to shame us into love, when we see the "one body," redeemed by the same incarnate God. Surely it is enough to cause us to lay our mouths in the dust when we think, 'how shall I differ from those who are in heart one, in spirit one, in hope one, and soon to be in glory ONE!'

Remember the tie—oh! it is a tender tie. Some of you have fathers that love you; they must soon go. Some of you have mothers that love you; they must soon go; they must soon depart. You are hanging, it may be, over some beloved child, perhaps your only child, and as the thought of losing the child comes into your heart, your spirit shrinks at the very surmise of it. Oh! there is a tie that never can dissolve; it is but one, the tie that binds you to Jesus, and Jesus to you; it is a tie that will endure when earth is no more, yea, will last through the countless ages of an eternal world. It is a tie that cannot ensnare in the use; unlike every other tie, it draws us not to earth; but the closer this tie is, the more spiritual we are, the more are we like Christ, and the more do we walk with God. Oh! may the Lord grant to us as a people—as a portion of the redeemed family, professing the unity of the family "in the bond of peace," that we may feel more what brethren ought to feel, remembering the "one body," and the "one Lord."



THE  
RAPTURE OF THE SAINTS,  
AND THE CHARACTER OF THE  
JEWISH REMNANT,

SHEWING  
THE POSITION WHICH THE SCRIPTURES GIVE  
TO THE  
REMNANT IN ISRAEL,  
IN THE LATTER DAY,  
IN PROPHECY, IN THE PSALMS, AND IN THE NEW  
TESTAMENT;

AND  
THE RAPTURE OF THE SAINTS GATHERED BY THE HOLY GHOST  
SENT DOWN FROM HEAVEN BEFORE THE TRIBULATION  
OF THE LAST DAYS.

By J. N. DARBY.

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## THE RAPTURE OF THE SAINTS.

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THE rapture of the saints to meet the Lord in the air, before His manifestation to the earth, and the existence of a Jewish remnant, in whom the Spirit of God is graciously working, before the Lord manifests Himself to them for their deliverance, is happily attracting the attention of Christians. It has made sufficient way to be the occasion of a renewed opposition, which can only do good by urging serious Christians to examine the Scriptures on the subject; an examination which will, under grace, spiritually enlarge their apprehensions on many most important points, full of blessing and interest for their souls. The true character of the Church of God will appear, and the nature of its connexion with Christ, on one hand, and the ways of God in the government of the world on the other,—the two great topics of which the Scriptures treat; besides that first of all concerns, the reconciling of the soul with God. On this last, also, indeed, a right intelligence of the other two casts abundant light. The rapture of the saints before the appearing of Christ has, strange as it may appear to some, nothing to say to the Church, directly or exclusively? but as we form part of those caught up, it, of course, interests us in the highest degree.\* The rapture is in connexion with the glory of the kingdom; and the saints in general, who are to reign in the kingdom, have part in this rapture. Still, indirectly, the inquiry leads to the question, What is the Church? because the doctrine of the rapture of the saints, before the appearing of Christ, connects itself with the existence of a Jewish remnant waiting for deliverance after the rapture and before the appearing; and the

\* Hence, indeed, it is often, in a practical way, treated of, in Scripture, as applicable to those who now believe, without going further.

position of this remnant connects itself, more or less, with the spiritual condition of the saints before the manifestation of the Church on the earth.

Those who believe in the rapture of the Church before the appearing of Christ, hold that the Church has a special and peculiar character and connexion with Christ, in virtue of its being formed into one body by the descent of the Holy Ghost from heaven; and that while salvation is always necessarily the same, the relative condition of the saints previously was a distinct one. They are convinced that in the Psalms a Jewish remnant is found, and that thoughts, feelings, hopes, fears, into which the Spirit of Christ enters prophetically with and for them, are there expressed in their behalf. This remnant is believed to be continually spoken of in the prophets, as existing before the appearing of the Lord, and waiting for that appearing and delivered by it. But, farther, the Lord Himself being a minister of the circumcision for the truth of God, as well as a Saviour, presented Himself necessarily to Israel, according to these promises, and became associated with, and the leader of, the remnant, as far as it was awakened to know Him. Hence the interpretation of many passages of the New Testament also became involved in this question; and, indeed, the whole order of the dispensations of God, but above all, the question of the Church and its privileges, as formed by the Holy Ghost sent down from heaven, is important and essential in this matter, and a right understanding of it a key to the interpretation of the word of God.

On the other hand, the denial of the existence of a Jewish remnant, such as is above spoken of, involves the most grave and, indeed, fatal consequences; because it connects, especially through the contents of the Psalms, the Spirit of Christ, which speaks in them, with the ungodly and unconverted Jews, and makes the declarations of integrity and uprightness, not the breathings of a righteous soul pleading with God,—yea, its pleadings furnished to it by the Spirit of Christ,—but the pride of self-righteousness presenting itself to God. It is hard to suppose that any could allege that the Lord should give



all this self-righteousness by revelation in connexion with—yea, identified with—the breathings of Christ's Spirit and the piety flowing from it; but such is the theory of those who deny the rapture of the saints before Christ's appearing, and, consequently, the existence of a Jewish remnant, in which the Spirit of Christ is at work in connexion with the hopes proper to Israel.

A point connected with this has been insisted on by the adversaries of the truth, to which I advert here only to leave it aside, as not touching the main point, even if true, and used by them only to obscure the great and vital truth of the rapture of the Church. I mean the secrecy of the rapture. The two points on which it is important to of the have the clear testimony of scripture are—first, that there will be a Jewish remnant at the end, with a place belonging to itself as such; secondly, the true character of the Church of God.

That there will be a Jewish remnant at the close, delivered and blessed by the Lord at His coming, blessed on earth, is, beyond all controversy, the doctrine of scripture. This remnant has neither the Church's heavenly blessings nor the Church's hope. It ought not to be necessary to quote for those who have inquired into these subjects, passages of scripture to prove this. Still, as it is in its consequences a very important point, I will reproduce here some of the principal passages which prove the fact, that there is a remnant, and show the state in which that remnant is. First, as regards the Jews. Zechariah xiii. 8, 9: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: and they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

As regards the ten tribes of Israel, the case is somewhat different; the rebels will not enter into the land. Ezekiel, xx. 33—38, I quote a part: "And I will bring you into the wilderness of the people, and there will I plead with you face to face. . . . And I will cause you

to pass under the rod, and I will bring you under the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not come into the land of Israel: and ye shall know that I am the Lord." Still they will be united in the land. See Ezek. xxxvii. 11—28. In ver. 19: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. 24: And David my servant shall be king over them; and they all shall have one shepherd: and they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt; . . . my tabernacle also shall be with them."

As regards Judah, Daniel tells us: "And at that time shall Michael stand up, the great prince which standeth for the children of my people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." I have no doubt ver. 2 refers to those scattered in the countries; but on this point I do not dwell here. Only let the reader remark that the wise, and those that instruct\* the many in righteousness are distinguished from the rest. (Ver. 3; see xi. 32—35.) The general blessing and promise to Israel may be seen at the close of Hosea iii. and iv. I do not quote in detail here, because these passages do not touch the question of a remnant. For the great day of trouble the reader may compare Jeremiah xxx. 4—9, and for the certainty of their blessing in general, that chapter, and xxxi., xxxii., and xxxiii. I might refer to a multitude of chapters besides, but this may suffice. What I have quoted also shows that it is the *remnant* of Israel which is blessed

\* Not "turn many to righteousness." It refers to chap. xi. 33, and other passages, where these wise ones are noticed. (See chap. xi. 35, xii. 10.)

with Israel's blessings. As it is said in Isaiah x.: "For though the number of the children of Israel be as the sand of the sea, a remnant shall return;" and, verse 12, "the remnant shall return, even the remnant of Jacob, to the mighty God." The points thus made clear are, that it is the remnant which is blessed, and blessed with Israel's blessings, according to promise, in the land with Jehovah as their God. The next and capital point, for what precedes is generally admitted, is their previous state. Is it a Christian or Church state? And now I pray the reader to mark one most important consequence of any supposition that this remnant of Israel is previously in a Christian or Church standing. Their blessings are the earthly glory, under Christ, in the land, according to the promises made to them. Now, if their hopes have been church hopes, and their spiritual condition the same as ours, their hopes are not fulfilled, they are disappointed in them; or, and it is this I pray the reader especially to remark, if they are not, *our hopes are reduced to the level of Jewish earthly and temporal ones*. Now this is the great object of the enemy in all this scheme, for that it is the positive work of the enemy, I have no doubt at all. In denying a distinct Jewish remnant, having Jewish faith, Jewish hopes, and resting on Jewish promises, it reduces the Church to the level of these; and the value and power of spiritual blessings in heavenly places in Christ, and the place of Christ's body in union with Him, is denied and lost. It is this which makes the question vital for Christians themselves. The great object of the enemy in denying the rapture of the saints before the appearing of the Lord, and in the consequent rejection of a distinct Jewish remnant, with Jewish hopes and Jewish piety, is to deny and destroy the proper faith of the Church of God, and to set the Church itself aside. Far be it from me to say, that all who have fallen into this system have any such purpose, or are even aware of the effect; but the effect is nothing the less produced, and the loss theirs, though the intention be not. They are deceived by the enemy, though far from intending to deceive with him.

But my task now is to show, from scripture, that

this honoured and glorified remnant are previously under the influence of God's Spirit—a people waiting on the Lord; I repeat, that those who are blessed *as Israel* by the Lord are previously waiting on the Lord, and that the Lord recognizes them in this character.

There are two classes of texts referring to Israel in the latter day, to one of which I only refer here, and leave aside, though full of interest, as not bearing on our present subject. I speak of the texts which speak only of the intervention of God in power, whether to deliver or gather Israel, blessing the nation in contrast with their previous depression and misery, without touching on the question of a remnant, or the state in which that remnant is found. I refer to such passages as Amos ix., Jerem. xxx.—xxxiii., and many like passages.

The other class refers explicitly to the despised remnant and its state previous to Jehovah's intervention in power to deliver. Texts of this character are what I would now lay before the reader, quoting as many as are needed, to show the existence of a godly though oppressed remnant, which is under the influence and working of the Spirit of God. This truth rests not on a few casual texts, but on the constant teaching of the Scriptures. For the Lord shall judge His people, and repent Himself concerning His servants, when He seeth that their power is gone, and that there is none shut up nor left. Not only this, but it will be found that these Scriptures connect this remnant of the latter day with those who had ears to hear when the prophets spoke. This connexion of "the day," or "that day," with the testimony delivered by the prophet at the time, and that, without supposed interruption or interval, is characteristic of prophetic Scriptures. But we shall find that this is applicable to the testimony of Christ, viewed as the great Prophet of Israel, by whose Spirit alone the prophets prophesied; and that thus the prophetic witness is continued in connexion with a waiting remnant during his life, *and even after his lifetime*, in connexion with God's government of Israel, and as long as God dealt with that people as such: and that the doctrine of the Church alone took the witness of God entirely out of this



connexion. The doctrine of a heavenly calling paved the way for this, though not the same thing as the Church, though the Church had surely a heavenly calling; while the destruction of Jerusalem, and the judgment of the nation connected with this event, and the warnings which refer to it, closed and broke all connexion of God's testimony with the nation, and left the Church and the Gentiles the only acknowledged place of witness, as such, until that of the Jews is resumed, according to the clear testimony of the prophets.

Our first duty will be to produce the testimony of Scripture to the existence of a godly Jewish remnant in the latter day, *with Jewish hopes*, sanctioned of God. This once distinctly shown, the whole question as to the state of things in the latter day is really solved, and the modified or transitional state of the remnant becomes easy to discern. God would not deprive the Jews of the hopes of Israel till they deprived themselves of them; meanwhile he introduced the Church, and their hopes gradually died down, giving place to *exclusively* heavenly ones, till judgment closed all other relationship between God and them.

I shall begin by a very plain and strong testimony, which will set the state of the Jewish remnant in the latter day in the clearest light, and then quote passages to show it was a constant theme of prophecy; some showing the fact that a remnant will exist, others its character.

Mal. iii. 16: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spares his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Chap. iv.: "For, behold, the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord

of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and feed as calves of the stall. And ye shall tread down the wicked; and they shall be for ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments. Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth [land] with a curse." Such are the last solemn words uttered by the prophetic Spirit to Israel before the coming of the Messiah and His precursor. The provisional application to Christ and John the Baptist will be noticed, and is most important, to show the way in which the testimony of their day took a Jewish character and application; but the last days are definitely here in view. A godly Jewish remnant is the very subject of the prophecy; they are contrasted with the wicked, they fear Jehovah's name, and *unto them* the Sun of righteousness arises, with healing in His wings; they triumph judicially over their wicked oppressors in that day. They are identified with the godly in Israel in the prophet's time; they speak often one to another; God will spare them when He makes up His jewels, and they will be His in that day. They are called on to remember Moses and the law given to him for all Israel. Nothing can be more distinct and plain, more specific and positive in its character; and it has all the peculiar weight of a final and closing testimony, the last words of prophecy to Israel.

Let us now see if this doctrine of a remnant is constantly recognized in the prophetic testimony, and in what way. Isaiah, a prophet who unfolds to us the ways of God with Israel as a whole, will abundantly instruct us on this point. The general principle which connects the remnant with all God's moral dealings with Israel, is found in the very first chapter, ver. 18, 19.

Before I proceed to quote the passages in detail, let me here state the great principles which this first citation suggests. I have already noticed, that after the question of personal salvation, or relationship to God, two great subjects present themselves to us in Scripture. The Church, that sovereign grace which gives us a place *along with* Christ Himself in glory and blessing, and God's government of the world, of which Israel forms the centre and the immediate sphere; only we have to remember that in this government grace must have a part, or it would not be the government of God. It would be simple judicial condemnation, and impossibility of blessing. These ways of God are revealed in Exodus xxxii., xxxiii., xxxiv., and Deut. xxxii. The prophets, founding themselves on the law given in Horeb, are sent in grace to seek the fruit which the vine of the Lord's planting ought to have borne. They reproach Israel with not producing it; and solemnly warn the people of the consequences in judgment. But as God, and, therefore, grace were at work, there were the purposes and will of that grace to be revealed, only that it was not in Israel's case made effectual in a simple sovereign gift, to the divine glory, in a new creation, but in a display of God's ways in divine government in connexion with the responsibility of man. This grace must be in Christ, for He is the centre of all God's ways: He is the Messiah, then, of the Jews, the King that is to reign in righteousness, and to display fully and in perfection God's immediate government. (See Ps. ci.) Hence there is a double test applicable in the ways of God in government in Israel. Have they profited by and glorified God in the privileges in the enjoyment of which they were originally placed? Are they in a condition to meet Jehovah in glory, coming in the person of Christ? These two questions may be seen treated in Isaiah v. and vi. The question of the remnant is treated, let the reader remark, entirely in connexion with the second of these subjects, i.e., in connexion with Christ. It is the same nation of course, the residue have the law necessarily before their consciences, and this fully maintained; but it is, after all, the presenting of Christ, the dealing of God in

grace, which brought the state of the nation to an issue, separated the remnant, and brought judgment on the body. After sending the prophets, speaking by the Spirit of Christ which was in them, to seek fruit, the Lord of the vineyard said, I have yet one Son, it may be they will reverence my Son when they see Him. We all know the result. Judgment came upon the nation, a remnant clung to Him through grace. But this necessarily raised another point, "the kingdom" as well as the law. The kingdom was not set up, but the King was there, and the kingdom in that sense among them; and, moreover, since John the Baptist, it was preached as at hand. It passed, on the rejection of the King, into its mysteries, as unfolded in Matt. xiii. It will be established on the earth; but on the return of the King from heaven, where He is gone to receive it. The reader may see that in Isaiah v. the remnant is not brought into view. In chap. vi. it is; while the people's hearts are made fat.

Now, the whole of this process of government is unfolded in Isaiah:—in the early part, before the history of Hezekiah, in judgment, and connected with all God's ways, and the national condition ending in the millennial glory and blessing, in connexion with Emmanuel the King:—in the second part, after the history of Hezekiah, in grace, showing that Israel had failed in maintaining Jehovah's glory, as His servant; that Jehovah had substituted Christ come in humiliation as His servant, "the true Vine;" and that He, rejected and despised of men, would inherit the Gentiles also. The restoration of Israel was a small thing; but still God would, in and with the remnant, bring in the final glory of Jerusalem and His people. Thus the whole of the ways of God in government, in connexion with Israel, are unfolded in this prophet. The question which exercises many saints, connects itself with this whole in this way. Christ having been rejected, and having gone on high, has become the Head of the body, the Church; but how far can we, admitting this great and blessed truth, consider the disciples, viewed as associated with Christ during His life, or even in some respects for a time, through God's



patience, after His death, as entering (though, in result, then merged in the Church) into the scheme and course of God's ways *with Israel*? Are they ever, whatever higher privileges God may have granted to them, viewed and treated as the remnant of Israel according to promise? How far did Christ act and speak in this character, or did He at all? And will not a remnant be found in the latter days, associated, according to God's will, with the hopes of, and promises to, Israel; taking up the links where it was suspended and broken off, a remnant to whom Jehovah (Jesus) will show Himself in glory, to bless them on earth, as having waited on Him and for Him, the Lord Jehovah, for their help in their trouble? Or is it the Church which will continue to the *appearing* of Christ? And will there be no remnant of Israel waiting, with a right Jewish faith owned of God, for the accomplishment of the promises?

This is the point at issue.

Let us now examine the testimony of Isaiah as to the remnant. First, we get the fact stated. The prophet, (i.e., the Spirit of Christ,) representing the testimony of judgment against sin, and God's grace pointing faith to Jehovah's faithfulness and a Messiah to come, thus lays down the state of Judah: "Why should ye be stricken any more? . . . Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and made like unto Gomorrah." This is the general prophetic view of the condition of Israel. At the prophet's point of view, such is Israel. Further, the nation must be restored by judgment. (Chap. i. 24—31.) But there shall be a remnant left, and full glory and holiness with Christ for those who have escaped. (Chap. iv. 2—6.)

Judgment having been used to purify them, the glory is connected with Jerusalem on earth. We have already noticed the judgments of chaps. v. and vi.; the former in respect of conferred privileges, the second of expected glory. In this second case, as the glory is necessarily connected with Messiah, the doctrine of the Jewish remnant is fully brought out. First, in general desolation and forsaking, the people's heart being made fat. This, we know, carries us on to the time of Christ, con-

necting Israel's state under the prophets with their state under Christ, in whose time this judgment was accomplished. (Matt. xiii. 14, 15.) And let the reader remark Acts xxviii. 26, 27, showing that there was a dealing with Israel, as such, in patience, after the Lord's rejection and departure.

But secondly, the same passage shews us that there is a remnant (Isa. vi. 13), a holy seed, which is the substance of the *old and seemingly withered tree*. It shall return and be eaten. Chapters vii. and viii. unfold this fully in connection with Emmanuel.

The local enemies of Judah are set aside; and through the inroad of the Assyrian, the circumstances of the Jews connected with the latter day; for the enemy who then overran Judah is the often-named enemy of the latter day, of whom the prophet speaks continually as the overflowing scourge. At the same time, the sign of the virgin's Son, Emmanuel, is given to them. Assyria will overflow Judah. But this is not all; there is a confederacy of nations against Judah. Now, we get the resource of the faithful, connecting this history with our particular point.

In presence of Judah's dangers from the confederacy of her enemies they were not to lean on human sources of strength, and confederate as men would. The Lord of hosts was to be in the sanctuary. Where found? Here it is Christ comes in. He separates the remnant, being a stone of stumbling to the nation itself: for He is the Lord of hosts (compare chap. 1). He is a sanctuary for those that look to Him as such; for there is no question of atonement here. However needed it may be, it is not the subject. The person of Christ is before us. The testimony is bound up and the law sealed among His disciples; and He teaches them, in the spirit of prophecy *to wait on Jehovah, who hides His face from the house of Jacob, and look for Him*. In a word, He maintains by faith the connexion of Jehovah with Israel in the remnant. He and the children which God has given Him are for signs and wonders to both the houses of Israel, from the Lord of hosts who dwells in Mount Zion. Trouble and judgment are then announced, and

the full deliverance of Israel through Messiah by victory and judgment. He shall reign upon the throne of David with judgment. (Chap. ix. 3—7.) (Verse 3, read *to it* increased, instead of *not*.)

What is so important in this passage is, that while the Church's position, undoubtedly assumed subsequently by the remnant who adhered to Christ, is passed over, their connexion with Israel's hopes, and the accomplishment of Israel's hopes are fully established through Him who teaches them to look to Him who hides His face from the house of Jacob, and wait for Him; for Church blessings and grace they had not to wait. The Church still waits for the accomplishment of this also; its own proper hopes are different, as we shall show in due time. Here the remnant connected with Christ are connected with a proper and exclusively Jewish national hope.

The prophecy that follows (chap. ix. 8) takes up the general history of Israel, its chastisements and hardness of heart, till the inroad of the Assyrian, the final instrument of God's anger, and in whose destruction His indignation is to cease. Here Israel, in Zion at least, is encouraged not to be afraid when the Assyrian is there; for God's indignation shall soon cease in his destruction. That is, God owns and warns, in that day, His people—has to say to them as such, and counsels and encourages them. Be it that the mass will not have heard, will have joined, as I believe they will have done, with antichrist, to ward off the inroad, (see chap. xxviii.) still the remnant will hear, and will reap the fruit of this grace. All I insist on here is that there is a Jewish remnant who will have Jewish blessings, and who have Jehovah's witness and testimony for them to rely on, before He comes to deliver. In this general history, the ultimate result is more in view for the nation than the previous detail as to the remnant. Still, necessarily, general principles are maintained. Hence we find, in the following chapter, where the rod out of the stem of Jesse is introduced, that while in the main the millennial blessing is introduced, yet He reproves with equity *for the meek of the earth*. That is, He introduces a new order of things, in which pride is put down, and the

poor and meek, that is, the remnant, vindicated. The Lord, when He was here, refused to judge thus; but the connexion of this passage with those whom He owned in His testimony, and owned as those that should *inherit the earth*, is too evident to every reader of scripture, for me to insist on. There is, therefore, a remnant who are blessed with Jewish blessings, and who have previously a character suited to them, and who are owned in this character even by the Lord, and as heirs of this blessing.

That in the new establishment of the kingdom in heavenly power at the time of Christ's first coming, they succeeded—and sometimes with very slow and reluctant faith—to other and higher blessings, is quite true; but this did not affect the truth suspended in its effectuation by Israel's unbelief for a time, but to be accomplished yet by Him who hides his face from the house of Jacob, and for whom, and whose time of mercy, they must now wait. When we examine the Psalms and Gospels, all this will come out with the clearest evidence. The 13th and 14th chapters I only note as showing the way in which prophecy passes over from these present or near approaching judgments to the last day. The same remark applies to chap. xvii.: while there we find, ver. 6, 7, the remnant and its moral state in the last days. In chap. xxiv. the remnant are again found; (ver. 13, 14, 16;) the righteous are owned. Judgment then comes in to establish the glory and blessing; but we find therein (chap. xxv. 4) the character of the delivered remnant very plainly recognized. Jehovah has been a strength to the poor and needy. Not only so, but this pious expectation is clearly stated, (ver. 9,) and it shall be said in that day, "Lo! this is our God, *we have waited for Him*, and he will save us: this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." This is very clear; but the whole of the 26th chapter sets this position of the remnant in the strongest possible point of view.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation



which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee: trust ye in the Lord for ever, for in the Lord JEHOVAH is everlasting strength: For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: Thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee: the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see: but they shall see and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O Lord, thou hast increased the nation: Thou art glorified: Thou hadst removed it far unto all the ends of the earth. Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Here the true state and character of these poor and needy are the special subject of the Spirit's teaching. God "most upright weighs the *path of the just*." They have *waited for God* in the way of His judgments. Their prayer was to Jehovah when His chastenings were upon them; "with my soul," says the righteous, speaking by the Spirit of Christ, "have I desired thee in the night." Jehovah will ordain peace for them, and finally desires them to enter into their doors and hide themselves for a little moment, till the indignation be overpast, for He was coming out of His place to punish the inhabitants of the earth. This passage needs no comment; its whole object is to own and show the character of the remnant of Israel in connexion with Israel's peace and glory, and before the judgment is executed: they waiting for and desiring the Lord. I pass rapidly over chaps. xxviii. 5; xxix. 9; xxx. 18; xxxi. 6; and cite them merely as confirming the same truth, which they do, however, very clearly. The thirty-third chapter furnishes a testimony to the point which I must not pass over. "The sinners," says the Lord, speaking of the last days of Zion, "in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire, who among us shall dwell with everlasting burnings. He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure; thine eyes shall see the King in His beauty." Here the righteous remnant in Zion, in her last day of trouble, are brought under view as definitely as can possibly be, and their security announced on this very ground, that they walk righteously. (Chap. xxxv. 3, 4.) The feeble remnant are encouraged while waiting for the Lord, who will surely come with vengeance. The ransomed of the Lord come to Zion with songs. It is a Jewish deliverance.

That part of Isaiah which extends from chap. xl. to the end has quite another character. It is a series of reason-

ings with God's people, first, mainly on the point of idols in contrast with Babylon introducing Cyrus by name; and, secondly, on the rejection of Christ. In the former part (chap. xl.—xlviii.), the general restoration of the nation, taking the Babylonish captivity for its point of departure, is prophesied; so that a remnant previously in Jerusalem could evidently have little or no place. In chap. xlix. Christ, who has laboured in vain in Israel, takes the place of Israel as servant; He is the true vine. Here the remnant at once comes in view (chap. xlix. 6;) but after the rejection of Christ (chap. l.) their character in the last days (ver. 10) is distinctly and definitely brought out: "they fear the Lord, and listen to the voice of his servant." In chap. li. 1, they follow after righteousness; and they know righteousness—have the law in their heart. Yet the Comfort of Zion is not yet come, nor has His arm put on strength. But it does; and the redeemed of the Lord return to Zion with singing. The whole chapter follows out the progressive development of the appeals of Jehovah to the righteous remnant, and their deliverance by Him, in the most remarkable manner, with the remnant's appeal also to Jehovah, bringing in that deliverance.

Remark, that in these appeals, righteousness, the circumstance of the grace shown to Abraham, and the law in the heart, are spoken of as characterizing or called for in the remnant who follow after righteousness; and their deliverance is wrought, and Jerusalem called to stand up. Afterwards (chap. liii.) the exalted servant is introduced when the Lord has made bare His arm in the eyes of all the nations, and all the ends of the earth see the salvation of the God of Israel; and the spared remnant recognize that the despised and rejected one had been bruised for their iniquities. Then comes out the full blessedness of Jerusalem. Her Maker is her husband. The call of chap. lv. 6, 7, confirms the great principle; but I do not insist further upon it. Chap. lvii., some of the righteous ones perish, have the lot of *the* Righteous One. The wicked will never have peace. Chap. lviii. commences anew with warnings, showing the spirit in which the godly Jew should walk; the result of which

will be walking on the high places of *the earth*, and being fed with the heritage of God's servant Jacob. Yet he that departed from evil made himself a prey. Here was a suffering, godly remnant, in the midst of an ungodly nation; and Jehovah comes in in righteousness. Chapter lxi. is remarkable in this, that the Lord quotes the early part of the statement, to apply it to Himself, but stops before the part which speaks of the day of vengeance, which is a part of the same sentence in the prophecy. Yet that day of vengeance comes to comfort all that mourn, to give those that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified: and they shall build up the old wastes, and raise up the former desolations; and then all the blessing and glory of God's people is entered on. Now here we get the Jewish remnant in the latter day, clearly connected with Christ's personal service on the earth when He first came, and all Christian or Church blessing dropped out; the link of the latter-day blessings of Zion, with His ministry being immediate, and the blessing being earthly, Jewish, and millennial, just indeed as in chaps. viii., ix. It is hardly possible to have anything clearer to prove not only the existence of a Jewish remnant in the last day, owned of God as such, and blessed with Israel's blessing on the earth, but the connexion of this with Christ's ministry as the great prophet on the earth, to whom Israel was to hearken, the minister of the circumcision, the character withal of the remnant being in terms such as He owned in that ministry, though in order to the introduction of the Church, all was, for a time, suspended. This introduction of the Gentiles is explained in chap. lxx., quoted by the apostle for this purpose, as well as to prove God's patience with Israel. In this chapter the remnant is again very distinctly and prominently introduced, declaring that, because of these, *His servants*, He will not destroy all Israel, they are the elect of Jehovah, who shall inherit His mountains; His servants, contrasted with those who



forsake Him. They shall sing for joy of heart when misery and judgment shall come upon the rest. These (chap. lxvi.) had hated those who trembled at Jehovah's word, and cast them out for His name's sake, and *said*, Let Jehovah be glorified: but He will appear to the joy of the poor, despised, but faithful remnant, and they shall be ashamed. They are righteous in heart and spirit before He comes; and, therefore, He appears, and gives them the earthly blessing.

I have gone through these prophecies that the reader may clearly see that the doctrine of a Jewish remnant, owned in this character by Jehovah, with Jewish hopes pressed on them by God's word, by Jehovah Himself, hopes to be fulfilled in the possession of earthly blessings in Zion, the holy land—a remnant, pious, and waiting on Jehovah before His appearing to deliver them, and whose piety and confidence are owned by Him, is not a matter of speculation, or of the interpretation of some difficult or obscure text; but the clear, constant, impressive, and prominent testimony of the Spirit of God. He may have seen, too, that this remnant is directly and immediately connected in character, and in the divine testimony, with the position and character of the remnant at the time of Christ's presence on the earth, though meanwhile, for other purposes, the Lord may hide His face from the house of Jacob. The Psalms will afford us the thoughts and feelings of this remnant in the double aspect of the righteous in connexion with Jehovah, and the purposes of God as to His anointed Christ, respectively the subjects of the 1st and 2nd Psalms. The Gospels will afford us (only that John's from its very nature treats the Jews from, the first chapter, as reprobate) the transition to the previously-hidden counsels of God as to the Church—which last forms the second subject we have to treat of.

The Psalms begin (Psalm i.) with distinguishing the righteous man from the nation; that is, marking out the remnant morally. The ungodly are not so. They shall not stand in the judgment, nor in the congregation which the righteous will form. As Isaiah had said, in what we have examined,—“There is no peace, saith my

God, for the wicked." Not only this, but the godly man is promised the present temporal blessings of the righteous Jew; and, further, the law is the measure of righteousness, in which he delights.

Thus the first thing the Psalms do is to give the position of the remnant, and the results of that position in the government of God, while the blessing of God is pronounced upon the godly remnant itself.

The next thing is to present to us the heathen and Jewish rulers rising in rebellion against Jehovah and His anointed, and the sure decree which sets Him, as Son of God, upon the throne of Zion, and calls upon the kings and judges of the earth to submit to Him lest they perish. Such are the thoughts of God, the effect of His government.

But another scene is opened out before it is accomplished. The godly man (and Christ, as such) finds himself a prey to the relentless hostilities of the ungodly. In the Psalms (iii.—vii.) we have the various relative feelings of the faith of the remnant in this position, faith, in spite of the taunts of enemies as to apparent desertion, calling upon God in peaceful confidence, appeal to God in contrast with the wicked, the distress so strong, that God's chastening in displeasure is deprecated, and appeal against the wicked in this distress, looking to God's bringing it to an end as the righteous Judge. Then, in Psalm viii., the remnant own Jehovah their Lord as having made His name excellent in all the earth, while the Son of man, rejected when He came as Messiah,\* is set over all the works of His hands. That is, the full universal dominion of Christ is owned. Now we have the remnant here very distinctly, and Jehovah their Lord—but we have the godly man. In the first Psalm, the righteous is plural in verse 6. But what is undoubtedly specially presented is Christ's entering in spirit, as the true godly one, into all the sorrows of the righteous remnant, which, though stated in principle, and specially in principle from Christ's first coming,

\* Hence, when drawing to the close of His ministry, Christ forbids to say He is the Christ: the Son of man was to suffer. Compare Luke ix.

(when the position of the godly remnant, and the rebellion of the nation, were definitely and in their full character brought out,) reach on to the final destruction of his enemies, as indeed stated in the two introductory Psalms. That it is stated in principle is evident from the first Psalm; that it is true in its main principle of Christ, the application of Psalm ii. by the apostles to the circumstances of Christ's death, and of Christ Himself of Psalm viii. on the same occasion, are ample proof. That it runs on to the close, and gives the sufferings of the remnant, and the judgment of the wicked then, is shown by Ps. i. 5; ii. 8—12; iii. 7, 8; vii. 6, and following; while Psalm viii. gives the result in blessing when the Son of man takes His place in the glory. Thus the general character of the book—more correctly of the five books of Psalms, in which there is much more method than is supposed, is clearly given. It is the position of the godly remnant in Israel, and Christ entering in spirit wholly and fully into the position of this remnant, sometimes animating their feelings according to His mind in them in it, while sometimes the Spirit rises up to the expression of His own, as entered personally into it, so that what is there said becomes direct prophecy as to Christ Himself. The Lord entering fully in grace (for in all their affliction He was afflicted) into their trial, appropriates more than once language, which is also true and applicable in the mouth of the remnant, though sometimes, as we have seen, it is exclusively Himself. In all, it is His Spirit graciously furnishing the expression of sorrows and desires in the trial by His perfect sympathy, or of which He is the source—sorrows and desires into which He has so personally entered, that often the terms employed belong prophetically to Him.

To proceed, (Psalm ix. and x.,) the trial and judgment of the last days are definitively gone into, and the state of the remnant very plainly set forth; the needy expectations of the poor would not always be forgotten. The connexion of the Lord with the remnant, and their praise for deliverance, is unfolded in Psalm ix.; the extensive power of wickedness and distress of the remnant in Psalm x.; but the general subject and result is the same.

Psalm xi.—xv. the various thoughts, feelings, and apprehensions of the remnant in these circumstances are developed, Psalm xv., showing the Jewish character of godliness, which shall find its place in God's holy hill. All this, and its unquestionable carrying on of the subject to the last days (for we have in Psalm viii. the full final exaltation of Christ and blessing of Israel under the glory of Jehovah's name; and in Psalm x. the heathen perished out of the land, and the Lord king for ever and ever) shows the existence and character of the remnant in that day, and its connexion with the remnant in the time of Christ's personal presence in humiliation here on earth, in the very clearest possible way. This is completed in Psalm xvi. and xvii., especially the first, by Christ's definitely taking this place of association with the godly remnant, as He did historically when He was baptized with John's baptism, the submission to which, on the part of the remnant, was the first expression of the action of the Spirit of God in their separating in view of the thoroughly purging the Jewish floor. In the path of that action, Christ, who surely needed no repentance, at once goes with them. The principle laid down in the beginning of this Psalm is brought forward in the Epistle to the Hebrews,\* to show that both He that sanctifieth and *they who are sanctified* are all of one. In the Psalm, Christ says, I take the place of a servant to Jehovah, not my divine place. He says to Jehovah, Thou art my lord; my goodness extendeth not to thee. He says, for that is the connexion, to the *saints* on earth, the excellent, In them is all my delight. Having taken this path, and owning, leaning on, and desiring none but Jehovah, He follows the path of life, does not see corruption, and finds His eternal joy as man in the presence and at the right hand of Jehovah. As Psalm xvi. was his trust in God, so Psalm xvii. is his appeal to His righteousness. He will behold His face in righteousness and be satisfied, awaking up in

\* The quotation, as is shewn by a reference to the LXX. is from Isaiah viii. 17. But if this be referred to, it will only still more strongly confirm this connexion of Christ with the place of the remnant, as the securer and inspirer of their Jewish hopes.



His likeness, the true eternal image of the invisible God. But here He brings in the remnant as associated with Him in His sorrow. In Ps. xvi. 2, it is absolutely Himself passing through death in the power of life. Mainly so in Ps. xvii.; only He associates the rest of the godly with Himself. Ps. xviii. is, I doubt not, the application of Christ's death backwards and forwards to the deliverance of Israel from Egypt, and their final deliverance when, under the figure of David, all is subdued under Him.

The Psalms which follow are remarkably interesting. In Ps. xix. we have the testimony of the creation, and the law. Ps. xx. Messiah; but now it is the sympathy of the remnant with Him, as suggested by the prophetic Spirit. Ps. xxi. the full result of His sorrows and desires recognized in His glory. Compare Ps. xx. 4, and Ps. xxi. 2. The result is length of days for ever and ever as man, and glory laid on Him. In result, His right hand finds out all His enemies. In Ps. xxii. we have not His sorrows from man merely, but the forsaking of God. He mentions these sorrows, and appeals to God not to forsake Him, but is forsaken as none other had been. The result is all grace, which He exercises on His full deliverance, in making known the deliverer's name to his brethren, and associating the remnant in praise with him—then all Israel, for he has been heard as the poor man (so that they may trust in their cry), and then all the ends of the earth bow to Him in millennial fulness; and generations born learn what He has done as the source of their blessedness.

I will close this rapid review of the early Psalms with noticing Ps. xxiii. and xxiv. Ps. xxiii., as showing Jehovah's faithful shepherd-care through every difficulty, now exercised in our favour by Christ, is, in principle, the portion of every believer; but as He knows His sheep and is known of them, so He has walked in the path in which the sheep had to walk, and when He put them forth, went before them; and though the place of sheep was properly still theirs, not His, yet He has really walked in it: and, in that sense, this Psalm is the expression of His own confidence. Restoring is not exclu-

sively from sin—though He does that for us—but from sorrow and oppression of heart, as, “now is my soul troubled, and what shall I say, Father, save me from this hour.” In Ps. xxiv. we find, that He who has walked in the path of the sheep themselves in grace, is the Lord of Hosts Himself; and in the last day will take His place in glory on the hill and in the house of the glory of the Lord. The character of him who shall have a place there, and blessing and righteousness from the God of his salvation, is found (ver. 3—6). For the righteous remnant are not forgotten; only here, I apprehend, it goes out to Gentiles, so the first and sixth verses seem to imply, for they shall rejoice in that day with His people. From this to Ps. xli., which closes the book (Ps. xl. giving the source of all the blessings in the counsels of God, and the willingness of Christ to undertake the accomplishment of His will), are largely and blessedly unfolded the various exercises of heart in confidence, joy, and sorrow, with exhortations and warnings suited to the godly in such circumstances, and Christ’s entering into them given as a ground of confidence: “This poor man cried, and the Lord heard him,” though this be in principle true of many a saint. In this part, consequently, for it is never the case before (Ps. xxv.), sins are referred to, and the blessedness of forgiveness; for, after all, the remnant had sins, and Christ took them. But the true godly character of the remnant, as under the influence of Christ’s Spirit, is what is put forward in the first place as the true essential characteristic of the book, and of the position of those who are its immediate subjects. Even in Ps. xxii., where the fact of God’s forsaking is spoken of, the “Why?” shows the perfectly righteous man. Through grace we can answer the “Why?” but in the Psalm itself, Christ is the righteous sufferer forsaken of God. Of Ps. vi. we can say, that the occasion of such fear to us would be our sins; but sins are not spoken of there; it was grief: but the wicked who pressed him he sends away, as apart from them. In a word, sins are not spoken of before Ps. xxv. This is after the whole introductory part of the connexion of Christ with the remnant. Thence to the end of

Ps. xli. every kind of practical exercise is gone through, to which the remnant will be in fact subject, of which they need the exposition from God; but it is always of the godly these Psalms speak, even when forgiveness is sought or sins confessed. They acquaint us with the *circumstances* of the godly remnant in the latter day, though often on principles which all, by grace, can use. See Ps. xxxv. and xxxvii. Remark also the essential difference between the sufferings of Christ from man and from God; the first were for righteousness, the second for sin. The consequence of the first (Ps. xxi.) is, that He will make His enemies as a fiery oven in the day of His wrath. In the second He was bearing wrath; the consequence is all unmingled blessing, and nothing else, as its fruit (see Ps. xxii. 21—23).

Now, the reader has only to take up these Psalms, and he will see the remnant recognized as a godly Jewish remnant, and their deliverance wrought by judgment (which is *not the case of the raised or heaven-borne saints in any case*); their blessings Jewish blessings, the character of their righteousness Jewish, they wait on God, are owned, their cry is heard, they are exhorted to perseverance and dependence, the earth is their portion in many exhortations. Yet they go back to the place Christ held on the earth, and show Him buried—not seeing corruption—and ascended on high. For their piety and waiting on the Lord for earthly deliverance, see Ps. xxvii. 4, 13, 14, and indeed the whole Psalm; their separation from the ungodly, Ps. xxvi.; their trial and appeal, Ps. xxxi; the positive reassuring of the saints, and confidence founded on Jehovah's ways with the poor man, Ps. xxxvii.; Ps. xxxviii., the full heart-guidance and encouragement of God, the inheritance of the earth promised to those blessed of Jehovah. The whole Psalm should be read.

In Ps. xl., we have Christ's example to encourage. He waited patiently for the Lord. Then His whole work, from His first undertaking it, is shown, and His taking the place Himself of the poor and needy. I only notice Ps. xli. as an example of a statement *fulfilled* in the case of Christ, but not properly a prophecy of Him.

He was, above all, that poor man so often spoken of in the Psalms; but His brethren will tread in the same path, however feebly, and meet similar treachery, and what is done to one of the least of them is done to Him. The Lord God of Israel would accomplish His purposes in blessing. I need not go into the same detail with the remaining four books. This gives the position of the remnant in the midst of Israel, all its great principles, and the place Christ has taken in their sorrows, Jehovah delivering, though in the end He is proved to be Jehovah. In the second book, Ps. xl.—lxxii., they are cast out, the power of Antichrist established; but (Ps. xlv.) Messiah appears, and full deliverance is celebrated to the end of Ps. xlviii. Ps. xlix. the world's instruction by the judgment. Ps. l. the general judgment of Israel. Ps. li. their confession of Christ's death, now He has appeared; then the various relative exercises of heart under these circumstances. Ps. lxxv., lxxvi., lxxvii. that praise which only waits for God's deliverance to burst forth in Zion is sounded out, and thus the nations are to be made glad. Ps. lxxviii. an ascended Christ is the real secret of all this. Ps. lxxix., a suffering Christ the basis of that ascended glory, and the security of the poor and needy in Zion. Ps. lxxx. and lxxxi. apply it in the remnant and against the wicked, in the person of David, I doubt not to Israel, seemingly past hope; and Ps. lxxii. describes the full reign of peace. But take the end even of Ps. lxxix., which applies to Christ's sufferings; you will find the poor and needy owned in Zion, and the earthly Jewish types recognized and opened by God. The seed of His servants shall inherit it, and they that love His name shall dwell therein. The third book, Ps. lxxiii.—lxxxix. goes out to all Israel, not simply the Jews, and gives God's government and dealing with them from the beginning, their fuller history in the latter days, the glory and blessing of Zion. The judgment of Israel under law, but election brought out, and the certainty of mercy by infallible promises to David's seed. The fourth book is the bringing in the first-begotten into the world directly connected with God's faithfulness to Israel, but reaching out to all nations. It shows



how the suffering Christ could have a share in the restoration of Zion. He is the Eternal Creator. (Ps. cii.) In Ps. ci., we have His government as man. In the closing book, we have various consequences and effects on the bringing back of Israel. Explanatory Psalms of the scheme of God, as Ps. cx. The law, written on Israel's heart (Ps. cxix.) The Psalms of degrees commenting on God's ways, and then the praises of God, with their various grounds, and pursued in view of millennial blessedness.

I have just thus run rapidly through the whole book, to give a general idea of its connexion with Christ and Israel. It would evidently be impossible to enter into the detail of the 150 Psalms here. I think, if the reader looks at them, he will see the leading ideas borne out. What he cannot fail to see, if anything can impress the truth, as I would trust it may, on his mind, is, that there is a godly, pious Jewish remnant—ever true in principle—tried, oppressed, all but overwhelmed in the latter day; whose piety Jehovah owns and encourages before their deliverance; which He rewards with Jewish blessings, according to promise; with which Christ identifies Himself in spirit, as He did, in fact, when on earth with those of the like spirit; into all whose sorrows He enters, His own having given Him the tongue of the learned; whose sins He has borne; and that in this state of things the case is supposed of dying, (Ps. xvi., xvii.,) and heavenly joy provided in that case, but the hopes held out are of Jewish blessings, the earth, the holy hill, and deliverance wrought by judgment, that they may enjoy it, which we learn in the second and fourth books. That the ascension and sitting at God's right hand precede these blessings, Christ returning to judgment to bring them in, returning withal as Jehovah, and entering into the temple as such. Assuring all things to Israel as David's seed, having all things under His feet as Son of man, and while king in Zion subjecting all the nations as Son of God, born in this world. The name of the Father and the thought of the Church do not appear, room is left for one after His resurrection, when He calls the saints brethren, and some figure of the other in Ps.

cxix., but no direct reference to either. The Holy Ghost's work, as come down from heaven, is intimated in the form of gifts in man, but so as Israel also will have them in the latter day, "Yea, for the rebellious also, that the Lord God may dwell among them." Only so far, however, intimated, as to say that Christ has received gifts for men.

Such is the testimony of the Psalms. While ministering to piety at all times, though often a piety with imperfect intelligence, their *subject* is the remnant of Israel, and the blessings of that remnant as such, of course through Christ, the ministrations of His Spirit, preparing them to enjoy it with earthly, though divinely-given hopes, and in an earthly way.

Note here, too, that all this connects itself with God's government of this world, and in no way with that sovereign grace, which sets a sinner in heavenly glory as one with Christ Himself, and a member of His body. But a heavenly calling is shown in Him, and the possibility of passing to it by death; but it is only stated as to the person of Christ directly, or in the general expression, the heavens shall declare His righteousness. What we have now to enquire into, is the extent to which the New Testament seals these hopes and promises to Israel, while introducing higher and heavenly hopes. For it is absolutely impossible that it can set them aside. It does not undo what God had before promised and assured to His people; that is certain and evident. The gifts and calling of God are without repentance. It is said, in speaking of Israel: Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers. Has His rejection and death set them aside? Far from it. It is just that the apostle insists on in Rom. xi. It has made their accomplishment to be of pure grace, and has secured that accomplishment. Our only research, then, is as to this point: Was the remnant owned in connexion with the kingdom then? Is this connexion carried on to the latter days, so as to link the future restoration with the remnant then owned of and owning Christ, so as to show that there will be a pious, godly remnant owned of God,

such as the Psalms speak of, before the manifestation of the Lord, and waiting for Him? The beginning of the Gospel of Luke announces Christ fully as thus coming in connexion with Israel, before entering on the wider moral ground connected with the Gentiles, which Luke more especially does, and I think we may say because he does. The Spirit of God, at the commencement of this gospel, has put His seal on all the promises to and hopes of the godly remnant, that is of Israel. The pious remnant were looking for redemption in Jerusalem, and knew one another thus. (Luke ii. 38.) There were just and devout ones waiting for the consolation of Israel, and saw in Christ a light, indeed, to reveal the Gentiles, but the glory of God's people, Israel. The angels brought good tidings to the shepherds, which were such to all *the* people, (not all people.) In the city of David a Saviour was born to them, which was Christ the Lord. The angels of the heavenly chorus alone, in this part of the gospel, celebrate the full result of Christ's coming to the earth, a result not yet produced, but, as the Lord Himself states, for the present the contrary, but which will be produced fully on the earth hereafter. Prophetically, it was declared that many of Israel should be turned to the Lord their God, through Him who came in the spirit and power of Elias, he was to *make ready a people prepared for the Lord*. Note the last expression, for it gives the divine intention as to any Elias service, and what the essential character of the remnant is. It is not sovereign grace visiting a sinner of the Gentiles in his sins, but a people prepared for the Lord before He comes. To Mary it is announced that the child born of her on the earth should be called the Son of the Highest, and that the throne of His father David should be given Him—He was Jesus, i.e., Jehovah the Saviour. Help to His servant Israel is the final subject of praise with Mary in the touching and beautiful interview between her and Elizabeth. And the song of Zacharias (Luke i. 67—79,) is wholly composed of the divinely-given celebration of God's having visited and redeemed His people, and raised up a horn of salvation for them in the house of His servant David—a temporal salvation afforded—promises

to Abraham in favour of his earthly seed to be fulfilled. The whole is too clear and definite to need any comment. A remnant already waiting, a people prepared for Jehovah, full earthly deliverance from Him. These are the topics divinely given by inspiration on the occasion of the birth of Christ. That they were interrupted for the accomplishment of brighter and more blessed purposes, by His rejection, is quite true; but to suppose that He was to invalidate them, would be to subvert divine testimonies and destroy divine faithfulness. That it is only a remnant is clearly shewn. He was for the fall, as well as for the rising up, of many in Israel. Further, all that passes, Mary's purification and the whole scene, places us on Jewish ground.

Matthew's whole gospel reveals to us the presentation of Christ to the Jews, and the substitution of the new divine order for the Jewish on His rejection. Hence it becomes particularly important to see how far it assures us that, notwithstanding this new divine order, the old \* is still, according to the mind of God to be accomplished in its time. We shall find that the yet future testimony of the servant of God in Israel is expressly linked up with the service of Christ's disciples in His lifetime, passing over, as the prophets are wont to do, the whole intervening Church period unnoticed. This evangelist, from the outset, introduces Christ as the accomplishment of prophecy and promise. The very genealogy, itself, is this; and Matt. i. 22, and ii. 5, 15, suffice to point out this; the last showing that Israel's history is taken up afresh in Christ, the true vine, according to the principle of Isaiah xlix. 5.

In the sermon on the mount, the remnant are morally distinguished; the qualities of those who should have part in the kingdom, clearly and fully stated, in contrast with the current self-righteousness of the Jews. Two great principles characterize this teaching of the Lord; the spiritual character of the law, and the revelation of the Father's name. It is to be remarked that persecu-

\* When I say the old, it is not, of course, under the old covenant. It was God's wisdom to accomplish all promised and predicted, but on the pure ground of grace. (See the close of Rom. xi.)



tion is supposed, and reward in heaven presented as the fruit of it. Thus we have the Lord's teaching in Israel clearly and fully brought before us. Obedience to His teaching was like a man building his house on the rock; while Israel was warned he was in the way with God, and if he did not come to agreement with Him, he would be cast into prison till all were paid. (Comp. Isaiah xl. 2.) It will be remarked, that all this is divine government, not divine salvation. I pass by a multitude of indications of the same relationship of God with Israel, accompanied with warnings of the introduction of the new order of things, to draw my reader's attention to a chapter which brings the point which occupies us, out into the fullest light. In chap. x. Christ sends out the twelve. They were not to go in the way of the Gentiles, nor enter into a city of the Samaritans; but to go to the lost sheep of the house of Israel, and declare the kingdom of heaven at hand; enquire *who was worthy, i.e.*, seek the righteous remnant, not poor sinners; and repel with fullest condemnation, shaking off the dust of their feet, those that did not receive them. Though, in "Israel, they were as sheep in the midst of wolves," it was an ungodly nation: they were to seek the worthy ones in it, speaking peace everywhere, but that peace resting only on the sons of peace. But, in verse 18, this goes on to circumstances out of the Lord's lifetime. They were to be brought before Gentiles, and the Spirit of their Father to speak in them; not only so, but they would be hated of all men for Christ's name sake, and when persecuted in one city, go to another; for they would not have gone over the *cities of Israel*, till the Son of man was come. Now, here we have a mission *exclusively to Israel*, carried on during the Lord's life-time, carried on by the Spirit afterwards, in which they were to endure to the end; a ministry which would not be closed nor completed, and still confined to the cities of Israel, till the Son of man came. How often do we see the prophets passing on from some notable circumstances in their day, to "that day." Here we find the Lord establishing a ministry exclusively to Israel, drawing out the remnant; carried on after Him by the Spirit, and carried on with the same

objects, still unfinished even when He comes as Son of man. They have only to do with Gentiles as enemies, along with the wicked and hostile nation of the Jews. Nothing can be plainer in all its parts. They were, according to Jewish hopes and prospects, to gather out a remnant, and prepare a people for the kingdom which was at hand. Such is the direct teaching of the Lord. I note, in passing, that, besides the history of the mysteries of the kingdom to its close, consequent on His rejection, the Church itself (xvi.) and the glory of the kingdom (xvii.) are announced in connexion respectively with His title of Son of the living God and Son of man. He and His disciples are (xvii. 24—27) the children of the kingdom. The judgment of the nation, viewed in their own responsibility, is clearly announced in divers parables, under law, and under the grace of Christ's mission at that time. But in the xxiii. we come again to positive instructions on this point. The multitude *and the disciples* are both put on distinct Jewish ground, subjected to Moses' seat; yet they who filled it—all the teachers and the righteous of the nation—put under awful condemnation. Further, the apostolic mission (34—36) is presented as prophets, and wise men, and scribes, *sent to the nation*, as the prophets rejected of old had been, their rejection bringing present temporal judgment on that generation. Often would Jesus Jehovah have gathered Jerusalem's children together—that Jerusalem who thus, in all times, stoned the prophets, and killed those sent to her; but she never would listen. Now her house was left desolate to her; she would not see her Lord *till she repented*. When, through grace, she was in the spirit of that which God had perfected praise by, in putting it into the mouths of babes and sucklings when Christ was rejected by the nation—namely, the confessions of Psalm cxviii.—then, and not before, would she see Christ again. In a word, there must be a prepared people, a people prepared to receive Him, saying, "Blessed be He that cometh in the name of the Lord," before the Lord would appear to them. Nothing, I apprehend, can be clearer than this, as to the position in which the Lord sets the multitude and the

disciples; the character He gives to the witness of these last in Israel, after His decease, and the desolation of Jerusalem and the house, till repentance and a prepared heart, had made them ready to receive the Lord, ready for the home here on earth, now to be desolate no more. The Lord then proceeds to announce the judgment of Jerusalem, and the circumstances of His disciples in connexion with the end of the age. The disciples enquire when the temple should be destroyed, what the sign of Christ's coming, and of the end of the age. That the questions here relate to the Jewish people is perfectly evident: the end of the age (it is well known that world is a mistake) has no sense or application out of the sphere of Jewish thought. That it referred to this, in the mind of the disciples, is most clear; that the other question, when the temple should be destroyed, had this reference, it is not needed to say. Does the Lord's answer continue on this ground? His answer is divided into two parts; a general warning to the end of verse 14, and particular circumstances from the 15th. As to the first part, to whom do persons come, saying, I am the Christ? Not to Christians, as such, I suppose. It was an expectation that the Christ might appear, into which the disciples, with Jewish expectations, might be seduced. The scene, sphere, and character of deception are Jewish. Many troubles and wars would arise; but the end of which they enquired was not yet. Before that arrived, the gospel of the kingdom, which Jesus, and even John the Baptist had announced, would be sent to all the Gentiles, and then the end come. Why even this difference, if the previous part were not Jewish in its sphere? The latter part, from the 15th verse, demonstrates, as clearly as any language can do, that the Lord was referring to what was Jewish. The abomination of desolation, of which Daniel spoke, in a prophecy specifically referring to his (Daniel's) people, is the point of departure: it would stand in the holy place. Those which were in Judæa were to flee to the mountains; they were to pray that their flight should not be on the sabbath-day. What language can be plainer, to show the place, the people, and circumstances, which occupy

the Saviour's thoughts; the rather because we get the saints, and the nations, and their judgment, in the 25th chapter. That is, to resume the evidence this gospel affords us, it takes up the ministry in Christ's time (x.), and pursues it to the close—the coming of the Son of Man, in an exclusively Jewish character. The Lord takes up the disciples and the multitude (xxiii.) on definitely Jewish ground, subjecting them to Moses' chair, while rejecting those that sat there; and declares at the close, that repentance must characterize the remnant before they would see Him again: and then showing the judgment on the house, shows the nation guilty; iniquity abounding; the testimony of the remnant in the midst of this iniquity—the true witness of the kingdom—and extending before the end to all nations; and, finally, returns to the last great tribulation, and occupies Himself with the godly remnant in Judæa and Jerusalem, previous to His own appearing; warning them that new pretences would arise of His being there, a suggestion having no application whatever to Christians, properly so called; because they are to be caught up to meet the Lord in the air. A person must have *renounced* Christian hopes, before such a pretence could be a snare to him. To an earthly remnant the presence of Christ upon earth is the sum of all their rightful hopes.

As regards the subsequent continuation of this testimony in the midst of Jerusalem, the Lord on the cross (Luke xxiii. 34) intercedes for them, saying, "Father, forgive them, for they know not what they do." To this, the Holy Ghost, in witness, responds, saying, by the mouth of Peter, (Acts iii. 17.) "Now, brethren, I wot that through ignorance ye did it, as did also your rulers. Repent ye, therefore, and be converted, that your sins may be blotted out, so that [not when] the times of refreshing may come from the presence of the Lord; and He shall send Jesus, whom the heavens must receive, till the time of the restitution of all things, of which God hath spoken by the mouth of all his holy prophets since the world began." Now, this gracious continuation of the testimony to Israel, as such, (see ver. 25, 26—the remnant is distinguished by the reception of the testi-



mony, ver. 23,) shows that repentance was called for in order to Christ's return. Those would be cut off who did not receive His prophetic testimony. Stephen bears witness to their always resisting the Holy Ghost; and to Saul, the most active resister of the Spirit amongst them, the willing help of the slayers of the witness, the full doctrine of the Church is revealed. The persecuted witnesses are owned to be members of Christ Himself; yet though the Church be set up, (and we have it in fact (Acts ii.) before Peter's testimony), and Paul be made a minister of it, he preaches first to the Jews, only; when they count themselves unworthy of eternal life, he turns to the Gentiles, and pronounces as witness of this Church ministry, as the Lord in His living one, that the judgment pronounced by Isaiah must soon fall upon them; but it is only in Acts xxviii. that this is finally said—the last scriptural witness that we have historically.

The general doctrine of a remnant in Israel, is clearly stated in the Epistle to the Romans; an elect remnant spared, who, not continuing in unbelief, will be grafted in again, and that into their own olive tree; not into the Christian assembly, which was not their own olive tree. They had been never broken out of that, nor had the believing branches continued in it. There is an elect remnant of Israel which shall be brought to believe, and be grafted into their own olive tree, and become the nation—the all Israel. There are many passages in the prophets, as Joel ii., Zech. ix., to which it may suffice thus to refer.

We will now proceed to take up the other capital point of which we desired to speak, that in which God shows the sovereign fulness of His grace. The historical developement of the doctrine we have hinted at; and we will briefly state it here. We have the largest and fullest warrant for saying, that it was entirely unrevealed in the Old Testament. Speaking of the mystery, the admission of the Gentiles to be of the one body in the assembly of God, Paul says, (Rom. xvi. 25, 26,) "The preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by prophetic Scriptures, (not the

Scriptures of the prophets,) according to the commandment of the everlasting God, made known to all nations for the obedience of faith," &c. In Ephesians iii. 4, 5, "The mystery of Christ, which in other ages was not made known to the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs and of the same body;" and (ver. 9) "the fellowship of the mystery which from the beginning of the world was hid in God. To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to his eternal purpose which he purposed in Christ Jesus." So (Col. i. 24) "for his body's sake, the Church, whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God; the mystery which has been hid from ages and from generations, but now is made manifest to the saints." This doctrine, of which Paul, as he states in the Colossians, was a minister, as well as of the gospel, in order to complete the word of God, was thus wholly unknown to the saints of the Old Testament. Much more was utterly obscure; but this was hid in God. Other things they might have were for an age to come, not for themselves, as the promise of the Spirit and the Messiah's glory and redemption; but this they knew not at all. When the Father had revealed to Simon Bar-jonas the truth of the person of Christ, that He was the Son of the living God, not merely the Christ, Christ could then speak of the Church; for it was to be founded on that. But He spoke of it only prophetically, and as a future thing, "on this rock I will build my Church." It was by resurrection He was declared Son of God with power; so that Satan's power was of no avail; and His death was needed to gather together in one the children of God, wherever scattered abroad—His departure, that the Comforter might come.

Except the corn of wheat fell into the ground and died, it abode alone. When Christ had died and gone up on high, the great foundation was laid for all blessings, and in particular for the Church. And the Holy

Ghost, the Comforter, came down according to promise; and the assembly, the Church, was formed; and the Lord added daily to the Church such as should be saved, (the residue, the *σωζομένους*.) That was the way He now disposed of them, though His promises to Israel remained sure. The doctrine of the Church, however, was not taught as far as Scripture informs us. The Christians remained strictly attached to Judaism, zealous of the law; priests were obedient to the faith, nor seem to have ceased to be priests. Peter never even teaches that Jesus is the Son of God; his doctrine is, "Him whom you have crucified, God has exalted to be a Prince and a Saviour, to give repentance to Israel, and remission of sins." God had made him both Lord and Christ.

What will, perhaps, surprise the reader, the Church is never named in the epistles but by Paul. A particular assembly is named by John, but the assembly or Church as a whole, the body of Christ, is spoken of by Paul only. Nor, consequently, I may add, the rapture of the saints before the appearing of Christ. God raised up, we learn in the Acts, a free ministry outside the college of the apostles. This brought out the fullest hatred of the Jews; and Stephen, an eminent instrument of God in this ministry, is put to death. Heaven receives its first-fruits of the power of the Holy Ghost, of the Church; heaven itself is opened, and a heavenly Christ seen—a man in glory is seen. Conformed to Christ, the spirit of Stephen joins him on high, and the final tale of Judaism was told in blood: they *always* resisted the Holy Ghost. God did not dwell in a house made by hands. This changed everything; a heavenly gathering before Christ's return was actually begun. This, however, was individual; but the enmity of the Jew was to assume a yet more active and violent character. Not content with making havoc of the Church at Jerusalem, Saul must persecute them to strange cities; but while occupied with this, and close to Damascus for the purpose, he is arrested by the Lord's revealing Himself in glory to him, and telling him that those he was persecuting were Himself—"I

am Jesus whom thou persecutest ; why persecutest thou me ?” Here, then, sovereign grace abounded over final resistance to the Holy Ghost Himself. The foundation for the gospel of the glory of Christ was laid, and the identification of all the saints on earth with their glorified Head in heaven, was made the starting-point for Paul’s testimony as to what His Church was. Of this he became minister. For a heavenly, glorious Christ, Jew or Gentile, were all one ; they were all one in Him. The reception of Cornelius was entrusted to Peter, that the new truth might not be a separate one ; but unity, as manifested on the earth, continues with a new element of truth introduced. The unity of Jew or Gentile, as one body in Christ, was entrusted as a testimony to Paul. He was minister of the Church to complete the word of God. He who alone verbally speaks of the Church, what does he teach ? “ God hath put all things under his feet, [Christ’s exalted on high,] and gave him to be Head over all things to the Church, [assembly,] which is his body, the fulness of him who fills all in all.” Such, then, is the Church. It is an assembly which, when Christ is exalted on high, and fills all things, is his body, the fulness or completion of the Head.

So in Col. i. He is the Head of the body, the Church, the first-born from the dead. So in detail, (Rom xii.,) “ We being many are one body in Christ, and members one of another.” So 1 Cor. xii., “ For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit. . . . Now ye are the body of Christ, and members in particular.” Another character as to the formal existence of the Church on earth is, that we, Jew and Gentile, (Eph. ii.) are builded together for a habitation of God through the Spirit. The manner of its building is the breaking down the middle wall of partition, and to make of twain one new man ; or, as is expressed in a passage already quoted, the mystery is, that the Gen-



tiles should be fellow-heirs and of one body. The baptism of the Holy Ghost, by which it was formed, took place on the day of Pentecost, (Acts i. 8,) which it was the distinctive title of Christ to confer, (John i. 33, 34,) and which for the saints He ascended up on high to receive. (Acts ii. 33; comp. John xvi. 7.) In a word, the Church, or assembly, is the body of Christ formed, when the Head was exalted, by the Holy Ghost which He then sent down to gather together the saints into unity. Before Israel's being owned as a nation, the saints walked in individual faith: when Israel was owned, they were individual members of a nation, owned as such, as God's people, but of which the vast mass were unconverted, the unity of which, such as it was, was in the flesh, a unity with which the Spirit had nothing to do, and which, consequently, excluded Gentiles. After the death and exaltation of Christ, who gave Himself not for that nation only, but to gather together in one the children of God which were scattered abroad, all was changed in this respect; the distinction of Jew and Gentiles effaced; both alike (through faith) reconciled to God, and gathered into the unity of one assembly by the Holy Ghost sent down from heaven, which assembly is the Church, i.e., the assembly of God, the body of Christ, the dwelling-place of the Holy Ghost on earth. We are not enquiring here how far it could be corrupted or ruined, viewed as the house of God or dwelling-place of the Holy Ghost on earth, but what it is in the primitive scriptural view of it. Nothing is that but itself. This assembly is, as may be seen, (Eph. v.,) the bride of Christ. The word is applied to the particular assemblies of Christians in different places, because they formed the assembly of God in that place; but if the word be taken as scripture uses it, it is not possible to attach any equivocal sense to it. It is God's assembly, formed by the Holy Ghost sent down from heaven, when the Head had been exalted as man on high. It is His body and His bride. Translate the Greek word by the natural English one, and no one would have a moment's hesitation as to what it meant. The assembly, or the assembly of God. The Lord added daily to the assembly.

He set some in the assembly ; first, apostles ; secondly, prophets.

It is called to participate in the sufferings of Christ, and He will present it to Himself as His bride, as Eve to Adam, a glorious church, without spot, or wrinkle, or any such thing. When the Lord added to the assembly such as should be saved, it is quite clear that it was not to that to which they belonged already ; and their adding to it, an act which showed they did not belong to it as members of the Jewish nation, not even if they were previously pious. It was a newly-instituted body, formed in unity by the Holy Ghost sent down from heaven, and united to the Head, Christ, who was there.

We have now to inquire what the testimony of God is as to its joining Him there. The Church's joining Christ has nothing to do with Christ's appearing or coming to earth. Her place is elsewhere. She sits *in* Him already in heavenly places. She has to be brought there as to bodily presence. Christ could not remain with His disciples here, and tells them, "I go to prepare a place for you ; and if I go and prepare a place for you, I will come again and *receive you to myself* ; that where I am there ye may be also." The thing she has to expect for herself, then, is not, though sure of that also, Christ's appearing, but her *being taken up there where He is*. And so the apostle, speaking of it in detail—"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord." We go up to meet Christ in the air. Nothing clearer, then, than that we are to go up to meet Him, and not await His coming to earth ; but that this coming to receive us to Himself is not His appearing, is still clearer, if we pay attention to the Colossians, chap. iii., which shows that we are already with Him when He shall appear—"When Christ, who is our life, shall appear, then shall we also appear with Him in glory." This identification of the Church's hope and glory with Christ Himself, is of the

essence of the Church's blessing. He is our life, our righteousness; the glory given to Him He has given us; we are members of His body, we are of His flesh and of His bones. We reign with Him, suffer with Him, are glorified together, being like Him—conformed to His image. He is hid in God; our life is hid with Him in God. He appears—we appear with Him in glory; but for this we must be caught up to meet Him, and that before He appears at all. When He does we are already with Him and appear with Him. This does not state the epoch of the rapture of the Church, but, what is far more important, it does clearly show the entire difference of relationship of the heavenly saints with Christ, and those who only see Him when He appears. The one are blessed under His reign, and are connected with the earth; the others are identified with Himself, with Him who reigns, appear and reign with Him. Wherever this is enfeebled, Satan is at work. There are truths common to all, such as being manifested before the judgment-seat of Christ. There are those which are the prerogative of faith: and such is our association with Christ, the first-born among many brethren, the being His bride and His body. He who waits Christ's appearing as the time in which he is to go to be with Him, has denied the proper hope and proper relationship of the Church with Christ. On this point there can be no compromise. Ignorance of privilege is one thing—it is our lot, all of us, in one shape or other—the denial of it another. When once we have seen that we are to appear with Christ, and that, consequently, our hope of Christ's coming for us is not properly His appearing, all our habits of thought and our spiritual affections are changed. Our proper hope is not even the glory in which we appear with Him, wonderful as that is, but this: "I will come again and receive you to myself, that where I am ye may be also." "So shall we ever be with the Lord."

Three several ways of presenting the return of Christ are found in scripture. The general fact. We do not expect things to go on to an unknown end of dissolution; we are converted to wait for God's Son, from heaven. Nothing precise and distinctive is here pre-

sented. We do not think that things go on as they were from the creation of the world. Christ will come again, and we wait for Him. This is the abiding thought in every instructed Christian, whatever degree of light he may have as to details. He expects Christ, so that, morally, the fashion of this world is closed for him; the object of his hope is elsewhere. Next, the scene of this world is confusion and evil to his spirit; he knows that it will ripen up into rebellion, and that God will judge this world by that Man whom He hath ordained—that Christ will therefore judge the quick and the dead at His appearing and His kingdom—that He will set up His earthly kingdom by judgment—further that the effect of His governmental judgment will be manifested in the saints at that time—that if it be the day of the Lord for this world, it is the time when the responsibility of the saints will be brought to its manifested issue or result. He will return and take account with His servants, and set one over ten cities, another over five. He knows that the appearing of Christ is naturally and necessarily connected with manifested judgment; hence he finds responsibility always referred to this in scripture. Thirdly, besides the facts of Christ's coming and manifested righteousness, there is, through grace, special privilege, the proper associations of the saints *with* Christ, which must have their accomplishment also. No doubt the saints will be manifested before the judgment-seat of Christ, to give an account of themselves to God; but even this is not separated from privilege, for they arrive there, already like Himself. Yea, He has come Himself to fetch them there. This special association with Christ is made good, not by Christ's appearing, as we have seen (though manifested there), but by His coming to receive them to Himself where He is; His introducing them into His Father's house, and in the kingdom placing them in the heavenly seat of government with Himself. This is effectuated by His coming, and causing them, raised or changed, to come up and meet Him in the air. This is the rapture of the saints, preceding their and Christ's appearing: at that they appear with Him. So that at their rapture He has not appeared yet.



Such is the general doctrine of the rapture of the Church, a doctrine of the last importance; because it is immediately connected with the relationship of the Church to Christ, its entire separation from the world and its portion. It is the act which crowns its perfect justification. This rapture before the appearing of Christ is a matter of express revelation, as we have seen from Col. iii. 4.

As to the time of this rapture, no one, of course, knows it. But the difference, in this respect, between it and the appearing is very marked, in what is most important. At the appearing comes the judgment of this world, hence it connects itself with, and closes its history; and before it that history must have run on to its revealed result, revealed events must have occurred, and the objects of judgment must have appeared on the scene and accomplished what is predicted of them. The Church is associated with Christ already gone, is not of the world as He was not, is risen with Him, has its life hid with Him in God. There is no earthly event *between it and heaven*. It must have been gathered, and Christ rise up from the Father's throne to receive it. That is all. It is this conviction, that the Church is properly heavenly, forming no part, in its calling and relationship with Christ, of the course of events of the earth, which makes its rapture so simple and clear; and, on the other hand, shows how the denial of its rapture brings down the Church to an earthly position, and destroys its whole spiritual character and position. Our calling is on high. Events are on earth. Prophecy does not relate to heaven. The Christian's hope is not a prophetic subject at all. It is the promise that Christ will come and receive him to Himself, that where he is the Christian may be also.

Although the question be already answered in principle, it may be well to put it formally here, When is the Christian to expect the Lord? I answer always. It is his right spiritual character. His always doing it is that by which his right spiritual state is characterized. Be ye "as men that wait for their Lord when he shall return from the wedding, that they may open to him im-

mediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily, I say unto you, that He shall gird Himself, and make them sit down to meat, and come forth and serve them. . . . . Be ye therefore ready also, for at such an hour as ye think not the Son of man cometh." And, after speaking of service to the saints, the Lord adds, "Blessed is that servant whom his Lord, when he cometh, shall find so doing. Of a truth I say unto you, He will make him ruler over all that He hath. But and if that servant say in his heart, My Lord delayeth his coming, and begin to beat the men-servants and maid-servants. . . . . He will appoint him his portion with the unbelievers." Here, as a general principle, the constant waiting for the Lord as a present thing, is given as characterizing those who are blessed when the Lord comes, and who reign over all things. That which leads the wicked servant into all mischief is, not the denial of the Lord's coming, but the loss of the sense and *present expectation* of it.

This was the origin of the Church's departure from simplicity, and its fall into clerical authority and worldliness—the cause of the loss of its spiritual authority. The saints went out, left the world and worldly religion, by going out to meet the Bridegroom. It characterized them as a present thing. It was recalled to its primitive position and liveliness by the renewal of the immediate expectation of Him. He did tarry, in fact, and the sense of His coming was lost. "Behold, the Bridegroom cometh!" was what roused and prepared them. No events, no earthly circumstances, intervene or modify the direct summons. They go out to meet Him. There is no other thought, no confusion with the government of this world, none of any previous dealing in respect of the marriage-feast (His union with the Jews). They go back with Him to it. That the apostle lived in and taught this immediate expectation, as the proper primitive doctrine of the Spirit of God, is evident, whatever degree of light as to detail may have been possessed. The Thessalonians were converted to wait for God's Son from heaven, with very little clearness of light; but they

had been so taught, and Paul approves of their expectation as a divine witness to the world, of which the world itself spake. It was *his* manner of entering in—*they* were waiting for Him. It was not a prophetic explanation of events they possessed : there is no event, I repeat, between us and heaven. God's Son was coming from heaven, and they were waiting for Him as the fruit of Paul's entering in among them, owned and delighted in by himself. They drew certain conclusions from it, in which they erred, which Paul corrected, as he did another mistake, induced by false teachers, in the second epistle ; but their constant expectation was right. The word even is used only here, and speaks of awaiting ; but Paul was doing as much. He speaks to them of "we which are alive, and remain to the coming of the Lord." We are told this is a class. Be it so. But it is a class in which Paul reckons himself, showing that that class could and ought so to await the coming of the Lord. Why not we ?

But there were, as we have seen, errors. The Thessalonians were distressed about those who perished for Jesus' sake ; fearing, as it appears (so much did they expect Christ in their life-time) that they would not be there to enjoy His coming. Paul corrects this error, by showing that the dead would be raised, and then the living go up to meet Christ with them. But he is so far from weakening the Thessalonians' present expectation of Christ during their life-time, that he confirms it by associating himself with them in this expectation. The circumstance that it was a conclusion drawn from this expectation which misled the Thessalonians, so that they were troubled about the saints' dying, gives uncommon force to the statement of the apostle. How anxiously would he have set them right, had they been wrong on this, and shown them that he never had led them, nor meant to have led them, to such an expectation ; that it was an excited and erroneous way of looking at the Lord's coming ! How would he have shown them, (the occasion and need of correcting error being thus offered,) as do many now, that there were many events to occur, much history of the Church and world to be accomplished, be-

fore the Lord could come! But quite the contrary, he corrects the mistake they did make as to the dead, showing them that they should first rise; and they, being changed, all go up together on high; and confirms in the strongest way, their own present expectation by, as I have said, associating himself with it. Was he deceived, as rationalists allege, in having and confirming in others this thought? Surely not. The moment was not revealed, as we know: the constant expectation was right. It produced a liveliness of expectation, a courage in persecution, a brightness of heart-association with the Lord's person and personal approval, of which Paul will reap the blessed fruits when the moment does come—of which the Thessalonians did reap the fruits every day, in the liveliness of their faith, and the brightness of their hope, and the labour of their love—and of which we do: in a witness of liveliness of affection and liberty of heart, and superiority to circumstances, of which no epistle in Scripture affords a like example. Would there were a little more enthusiasm in Christians, if it be founded on a hope sanctioned by the apostle himself! But those circumstances to which the Thessalonians were exposed, were very trying; and if lively, they were young in the faith. They had heard that the day of the Lord would come—a terrible day, of trouble and of judgment. False teachers came, and sought to upset their minds; alleging even a letter of Paul, and declarations of the Spirit, that that day was there. If hope was somewhat enfeebled by their sufferings, as perhaps was the case, (as the apostle speaks only of their faith and love here,) this unsettling of their minds is not difficult to conceive, entirely inexperienced as they were, and subjected to trial. But the Lord was there to help them, as the wicked one to trouble them. It is to be remarked that the verse translated, (2 Thess. ii.,) “as that the day of the Lord is at hand,” should be, beyond all controversy or question, “as that the day of the Lord were present.” It is the word translated elsewhere *present*, in contrast with things to come. They were troubled and upset by the impression that the day of the Lord, that great and terrible day, was actually come. No wonder the apostle



could not speak of their hope. Before the apostle touches on their mistake, and unfolds the true order of events, with heavenly skill he sets their minds at ease. This he does in the first chapter. He glories in their patience and faith in their persecutions. It was a righteous thing with God to recompense tribulation to those that troubled them, and, to them that were troubled, rest, with Paul and others (he was associated in the sorrow and the rest too) when the Lord Jesus shall be revealed from heaven in flaming fire, to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, when He shall come to be glorified in His saints, and admired in (not, "to receive to Himself,") all them that believe (for the Thessalonians had believed) in that day.

Here all is set in its place. It was Christ's appearing in glory, which would bring in the day. If that day had been then present, it was without Christ. If His appearing brought it in, *He* was not going to trouble those that were His, but surely those who troubled them. That was a righteous matter with God; so that the terrible persecution the Thessalonians were undergoing, was but a pledge, with a righteous God, that when the kingdom came, they would have rest and glory. *They* would not have trouble when Christ appeared, and the kingdom was established by judgment. In that day their portion would be ease and delight; nay, indeed, more than that—they would be the admiration of the world, or rather Christ in them, in that day. Thus, by introducing Christ and God's righteous ways, all was as clear as possible, and the delusion dispelled: the Thessalonians' minds were re-established. It is ever so: introduce Christ and God's ways, and all is clear and peace. They can now calmly and with a restored soul, in which known truths had their place, receive fresh and satisfying light on the point which troubled them. The moment we see that they thought the day of the Lord was *there*, all is perfectly simple and clear. It has been supposed that "rest . . . when" means the moment of relief. Nothing is more unfounded. The reasoning of the apostle is, that Christ introducing the day, it was not when He had the

upper hand that His people would be troubled and ill-treated. Was He going to treat them so? In the day, exactly the contrary would be the case: they would enjoy rest and blessing; the persecutors would be troubled. The word *aveis* by no means conveys always the meaning of a moment of relaxation *arriving*; *it is never so used in Scripture*. The other passages are Acts xxiv. 23; 2 Cor. ii. 12; vii. 5; viii. 13. It is used in the same sense here. In 2 Cor. viii. 13, it is in a similar opposition with *θαλψις*. We come now to the very easy understanding of 2 Thess. ii., in which to the relieved Thessalonians the apostle unfolds, by fresh instructions, the order in which events will really take place. I only remark, before turning to it, that if "rest with us" meant relief at the moment of the revealing of Christ, it would prove that the Thessalonians and Paul were to expect Christ's *appearing* in their life-time, as the term of their trials, and the moment of their rest. This reply would be complete and absolute to those who allege this; but it would not be the truth, nor scriptural. It is not the force of *aveis* here, nor is it the meaning of the passage, nor would such an expectation, using *aveis* in this way, be a scripturally-enlightened one, such as an inspired apostle would give. It proves the absurdity of their reasoning as an *argumentum ad hominem*, but no more.

As regards 2 Thess. ii., as I have said, the apostle unfolds additional truth. He had already told the Thessalonians, that they would be caught up to meet the Lord in the air. Hence their being under the day of Christ on the earth was an absolute impossibility, since they would be in heaven, with the executor of the wrath of it, before it arrived. This motive he now pleads. They fancied, or at least were unsettled as to it by the false teachers, that the day was actually come. Consequently, without Christ's coming. Hence he says, "I beseech you, by *the coming of our Lord Jesus Christ, and our gathering together* unto Him, that ye be not soon shaken in mind, nor troubled . . . . as that the day of Christ was come." Both facts, and both together, proved that the day of Christ was not there; already evident by the moral absurdity of the day of the Lord

being against the Lord's people; but here he leads them on to positive ground. Christ must come for it, and their portion was to be gathered up to Him before the day arrived. Another thing which showed the day was not then come (this supposition being the groundwork of all the apostle's reasoning, and, indeed, the occasion of the whole epistle) was, that the day would not come till an apostacy came, and the man of sin was revealed.

Before the day of Christ could be present on the earth, events must occur—the object of judgment must be there. Thus the mistakes of the Thessalonians only gave occasion to clearer and surer light. And here I must remark, that confounding the day of Christ and His coming to receive the Church, is not a mere mistake in terms, but a subversion of the whole nature of the relationship between Christ and the Church, and Christ and the world, an apostate world, and a losing sight wholly of the great moral bearing of a day coming on the world, of which the Old Testament is full, as well as the New. To mix this up with “I will come again and receive you to myself, that where I am, there ye may be also,” is to confound the whole bearing of Christ's affections towards His own, with the terror of an apparition which every eye shall see; a confounding the flaming fire of destructive judgment with the dearest confidences of perfect grace, and bringing down the hopes of the saints, founded on the all perfect grace and truth of Christ to the level of an event common to all, and terrible in its glory. It is the practical establishment of the error, to correct which the 2 Thessalonians was written. It not only sets aside the distinctive revelation of our being caught up to meet the Lord in the air, and the distinctive existence and position of the Church with it; but it denies the position which (it is here, as elsewhere, revealed,) we shall have with Christ when He appears. When He appears, we shall appear with Him; He will come to be *glorified* in His saints, and *admired* in all them that believe, not to receive them up to Himself. The Scripture is as plain as possible. He who confounds the day of Christ with His coming to

receive the Church, knows neither what His day is, nor His coming, nor the Church.

Do the saints not await His coming to earth, and His appearing? undoubtedly: but not as the time of their joining Him; for, I repeat, they will appear with Him: as walking on earth, they await this event. They await it as the great eventful act of God's government, in which Christ is glorified as that which will set the earth right, as that in which *all* responsibility will be brought to its manifest result. It is the grand act of that display of power which sets everything in its place according to the divine judgment, and by which evil power is set aside. But they do not expect it as that which is to fulfil and accomplish their own personal blessedness according to sovereign grace in their own relationship with Christ, that is, in the Father's house. Christ's appearing will be the full establishment of divine power in government, and the result of responsibility; the rapture of the Church, and its entrance into the Father's house, the accomplishment of sovereign grace towards the saints in their full individual blessedness, of the hopes which communion with the Father and the Son has given them. Another special result will follow for the Church—the marriage of the Lamb. But this is distinctive and peculiar, not the completing of individual grace.

The moment of the rapture none can know. Its distinctive character is vital for him before whom the truth is set. I will now cite some passages of detail, which show our exemption from the tribulation predicted, a position in which the world will find itself, and in an especial manner the Jewish people restored to their land.

In the address of the Philadelphian Church, and in reference to the near coming of the Lord, and giving as the ground of the promise, that they had kept the word of Christ's patience, for He waits also, it is declared, that they shall be kept from the hour of temptation, which shall come on all the world, to try them which dwell upon the earth. This last description of persons is frequently so designated in the Revelation, and ex-



presses, surely, much more than the fact that they live on earth. They are characterized by having their dwelling-place there. In Rev. xii. 10—12, it is said, "And I heard a loud voice saying in heaven, Now is come salvation, and strength and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea!" Now I do not take this as the rapture, because I believe it had taken place before, and is pointed out in the timeless rapture of the man-child, for the Church is one with Christ, and shall rule the nations as He; but I find a positive revelation, that three years and a half before the close (that is the last half-week of Daniel,) Satan is cast down, the accuser of the brethren is no longer in heaven, the triumph of those accused is come—their trial passed; they had been in trial and conflict, and had overcome, and conflict is ended for dwellers in heaven. It begins, and with great wrath of Satan, for the inhabitants of earth. There had been persecution, there had been death. For one class it had now ceased, and for another it was just going to begin. And note, this is *exactly the epoch* spoken of by Daniel, which the Lord refers to as the tribulation, such as never was since there was a nation; nor have I the smallest doubt that the woman represents the Jews. I am aware, as to the remnant of her seed, difficulty has been raised from the expression, "the testimony of Jesus Christ." But the answer is in the book itself. The spirit of prophecy is the testimony of Jesus. It will be a prophetic, not a Church testimony; a very different thing. Compare with this the end of Isaiah l., where the remnant are expressly declared to hear the voice of God's servant, that is, of Christ as prophet. I only notice these as accessory and explanatory, as my object is not controversial, but to bring out plainly the testimony of scripture on the Jewish remnant, and on the Church.

Renewed opposition to these truths has come recently under my eye, but what is alleged was only proof to me how, when men are not taught of God on any subject, little difficulties hide and obliterate immense and fundamental truths, which a child, learning of God in simplicity, could not go astray upon. Indeed, wherever the connexion between Christ and the Church is not seen, reasoning on these subjects can only bring into deeper darkness.

But, as I have said, my object is not controversy here, and I do not pursue my impressions on this point further here, however clear and strong they may be. If the reader has laid hold of the truth, clearly proved from scripture, that there is a distinct Jewish remnant at the end, with Jewish hopes given of God, and a Jewish character, that the Church has its own and peculiar association with Christ, as the body with its head, called into union by the Holy Ghost, sent down from heaven; if we have seen that, we shall not abide down here till Christ appears, since it is positively declared, revealed, that we shall appear with Him when He appears, he will have got hold of clear land-marks which will guide him safely through details, in the discovery and order of which, patience will surely be needed; but, through the knowledge of these land-marks, the details will not take him out of the main road, will never enfeeble Divine relationship, upon which the holiest and most precious affections are necessarily dependent, and in which, indeed, they have their origin. It is, indeed, this last consideration which makes these subjects so vital and important to my mind. All right affections depend on divinely-constituted relationships, and cannot exist out of them. If I know not the relationship of the Church to Christ, and the position in which He has set us, along with Himself, in reference to the Father, none of the affections suited to these positions can have any place in my soul; and my spiritual discernment and judgment as to everything will suffer in proportion. The recrudescence of opposition to the truths on these points, shows that it is making progress. What I have seen written against it, only seems to me to mark deeper

darkness and more ignorance of the great outlines of scripture than earlier opposition, though the general spirit and character be the same.

As regards passing through the tribulation, a question which every one knows is that which always arises on this matter, the Scripture seems to me to make it very simple. How can I tell there will be a tribulation? I shall be answered, "Passages of Scripture positively declare there will be such." I admit it: but there are no passages which reveal it, which do not also show that the Church will not be in it. As far as I am aware, they are these: Jer. xxx. 7; Dan. xii. 1; Matt. xiv. 21; Mark xiii. 19, to which we may add Rev. iii. 10; vii. 14. I am not aware of any other which can be applied to this subject. Now who are in this tribulation in the passages which speak of it in Scripture? Rev. vii. 14 could alone leave open the smallest question. Of that I will speak. Of all the rest, the positive evidence is, that the Jews are in it—the Church *not*. Jeremiah tells us, "It is the time of Jacob's trouble," the day which none is like. That shows to whom it belongs. Daniel shows us that that day of "trouble, such as there never was since there was a nation," was the day of indignation upon Israel. Daniel's people, as the whole prophecy declares, are there in question, and they will be delivered, that is, those written in the book.

The Saviour, who applies this passage in Matt. xxiv., leaves not the smallest doubt that it applies to those of Israel, and, even exclusively, to Palestine, or, still narrower as to locality, Judæa and Jerusalem. They are to flee to the mountains: the abomination of desolation is in the holy place: those in the countries are not to return. They are the days of vengeance to accomplish what is written. They are to desire their flight should not be on a Sabbath-day. In a word, the tribulation is in Jerusalem, in Judæa, and among Jews. Mark, I need not comment on; it is evidently the same event. Thus Jeremiah, Daniel, the Lord Himself in Matt. and Mark, citing and applying Daniel, declare that the tribulation regards the Jews. It is the time of Jacob's trouble. But Rev. iii. speaks of a time of temptation; and here it

is said that it shall come on all the world, to try them who dwell on the earth. This, therefore is more general: it is not the great tribulation of Jeremiah, Daniel, and Matthew, which is exclusively Jewish. Here we have the Church. But what is said of this time of temptation as regards the Church who await Christ? They shall be kept out of it; that is, the passages which speak of the tribulation "which none is like," (and from which alone we know there is one,) declare unanimously it is for the Jews, and not for the Church. The passage which, addressed to the Church, refers to an hour of temptation, declares in a precious promise, that having kept the word of Christ's patience, she shall be kept out of that hour. If I turn to Rev. xii. which, in effect, speaks of the three years and a half trial, I am told the conflict of the heavenly saints is over before it begins. The woe is for others, that is, for Jews. Christ was not born of the Church; nor is it the Church who has to say, "to us a Son is born."

The positive witness is as clear as clear can be. The statement that there is a tribulation, declares the Jews will be in it, the Church kept out of it. But there is a passage obscure to most. (Rev. vii.) It is one of the signs of error and the enemy's work, that he takes an obscure passage to trouble the minds of saints, and unsettle them by this means in great and plain truths. This passage may be employed so, and hence I notice it also. That it is not the Church which is spoken of here, is clear from the promise to Philadelphia. All confirms this. It is a different class from the elders who represent the heavenly kings and priests to God. One of the elders explains who they are. I would remark that the expression (ver. 15) "dwell among them," is a wholly false translation. It is "shall tabernacle," or "dwell," *over* them. The word is used for "dwelling with," with other prepositions, as *εν, μετα, εν μεσω*; but not with *επι*; whereas this is the preposition used for overshadowing, as in Numb. ix. 18, 22, with the word *σκιαζω*, it is true; but *σκηνοω* is not used in LXX., (unless once in some MSS., where it has nothing to do with this.) There can hardly be a doubt of the allusion, I think, to the cloud



which was a shelter over Israel. Hence the only conferred blessing spoken of as the result, is this protection, nourishment, refreshment, and the cessation of sorrow. They come in after the sealing of the elect of the twelve tribes of Israel, as a distinct class from all before. A new and distinct class from the elders; one of whom has to give an account who they are, as such. Hence their position is as different as possible from those in chap. v. 10. They are talked about, and it is explained who they are; but, save as to owning their own salvation through God and the Lamb, they are silent. They are sheltered, refreshed, fed, blessed, but take no part with others; indeed, the elders do not praise here. They have the privilege of serving God continually in His temple;\* but they are no part of the scene above, who celebrate and unfold the acts of God: on the contrary, as we have seen, those who are, are presented as a separate class, capable of explaining the enigma of this additional class of persons who are found standing before the throne and before the Lamb. There is no praising for others; no intercessional language; one has only to compare the passage above cited to see the difference, to see they are another class. To use this passage, certainly obscure in its application, (in which those who have been in the great tribulation are definitely distinguished *from* the heavenly company of crowned and enthroned elders, their whole position being different,) to destroy the force of one, expressly declaring that those who have kept the word of Christ's patience will be kept out of it, is certainly the opposite of a sound interpretation of Scripture. In result, what is the evidence of Scripture on this point? There are six passages which speak of tribulation, and by which we know there will be tribulation; four are clear and positive in applying it to the Jews; one declares that the faithful Church saints will be kept out of it; and the last, speaking of Gentiles, distinguishes them, in the most marked way, from those who represent

\* Remark, that in the heavenly Jerusalem there is no temple, so that the service here spoken of does not apply to that blessed place.

the Church, and saints in heaven, the crowned and enthroned elders. Thus direct Scripture is as clear as clear can be. We have seen that, indirectly, Rev. ii. confirms this view. What remains? General principles. Hence the attempt to bring the Church into the tribulation;\* and this is the SECRET OF THE WHOLE MATTER—the *confounding the Church of God with the Jews and with the world, their hopes, and the trials that come upon them.*

\* One tract I have seen goes so far (showing the utter destruction of all spiritual discernment, which is the result of these views) that it speaks of the loss to the Church in not going through this tribulation; thus confounding suffering for Christ with the terrible chastening of God for sin and unbelief; the temptation which the disciples were taught to pray to be kept from.

*By the same Author, and may be had of the same Publisher.*

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Belfast Presbyterian Young Men's Association.

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PRESIDENT'S  
INAUGURAL ADDRESS  
AND  
SPEECHES

AT  
FIRST PUBLIC MEETING,

OCTOBER 21st, 1857.

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BELFAST:  
CHRISTOPHER AITCHISON, 9, HIGH STREET.  
WILLIAM M'COMB. A. S. MAYNE.

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1857.

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1911

## BELFAST PRESBYTERIAN YOUNG MEN'S ASSOCIATION.

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### INAUGURAL ADDRESS BY THE PRESIDENT.

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YESTERDAY evening, at half-past seven o'clock, the first public meeting of the Belfast Presbyterian Young Men's Association was held in the May Street Presbyterian Church, when the inaugural address was delivered by Thomas Sinclair, Esq., the president of the association, to a very large audience, comprising a large portion of the intelligence and respectability of the Presbyterian Church in Belfast. The circumstances which have given birth to this new association it is not necessary at present to describe. Suffice it to say that, as other religious denominations had long since separated themselves, and formed societies, based on the recognition of their distinctive peculiarities, the Presbyterian section of the community considered themselves bound to assume a separate ecclesiastical position, and to institute a society, which should be distinctively Presbyterian in its membership, principles, and aims. According to a circular which has been issued by the association, its objects are declared to be, "the promotion of religious, literary, and scientific knowledge amongst its members, and the diffusion of information regarding the principles of the Presbyterian Church." The association is to consist of a union of the members of the various Young Men's Societies in connexion with the Presbyterian congregations of Belfast and the neighbourhood: these societies to preserve their individuality. One of the rules is, that no political question shall be introduced at any meeting of the association. We understand that a reading-room and library in connexion with the society is to be opened on the 1st of November, in the premises at 7½, High Street. Among those present at the meeting last evening, we observed the following, on the platform and elsewhere:—The Mayor of Belfast, Thomas Sinclair, Esq., Rev. Drs. Cooke and Edgar; Revs. R. Knox, Professor

Gibson, D. Hamilton, J. Meneely, W. Irvine, John Kinghan, William Johnston, Joseph Mackenzie, James Martin, Wm. Magill, Dr. M'Cosh, Geo. Bellis, David M'Clelland, James Young, Mr. Boyle; J. P. Corry, James Reid, Lieut.-Colonel M'Pherson, Wm. M'Ilwrath, Wm. Shepherd, Secretary to the Association; Robert Boag, James Hamilton, William Kinghan, Robert Roddy, David Taylor, Esq., Isaac Arrott, Esq., John Carson, Robert Corry, William P. Sinclair, Thomas Sinclair, jun., Charles Finlay, William L. Finlay, Alexander Dickey, Alexander Turnbull, C. Barnett, Robert Corry, jun., Esqrs., Rev. J. B. Wilson, John Arnold, Esq., Rev. W. Ryder, Rev. W. Graham (Bonn), John Herdman, Esq., Rev. Mr. Montgomery, John Coates, Esq., James Colville, Esq., Henry Johnston, Esq., M.D., R. T. M'Geagh, Esq., Rev. Robert Henry, Wm. Addison, Esq., &c., &c.

REV. R. KNOX said—I beg to move that the Mayor of Belfast do take the chair.

MR. JAMES P. CORRY—I beg leave to second the motion.

THE MAYOR, on taking the chair, said the Rev. D. Hamilton will open the proceedings by devotional exercises.

MR. HAMILTON then selected the 119th Psalm, which was sung from the 9th verse, and after Mr. Hamilton had offered up an earnest and suitable prayer,

THE MAYOR said—Ladies and gentlemen, my duties here this evening will be light, and are sure to be pleasant. My first duty is to thank you for the honour you have done me in asking me to preside at the inaugural meeting of the Presbyterian Young Men's Society. It puts me in mind of the time—although I am still a Presbyterian young man—of my more youthful days, when I was associated with Presbyterian young men as a Sabbath-school teacher, and I feel the influence of those early days. I thank God, to the present hour of my life. (Hear, hear.) I assure you it affords me the most sincere gratification and pleasure at being called on to take part in the proceedings here this evening. But I am strictly precluded from entering into the nature and object of this society, inasmuch as your admirable president will address you on this subject, and I congratulate the society on having secured as its president a gentleman whose fame is in all the Churches, and whose zeal for Christian truth is known throughout the length and the breadth of the land—(hear, hear)—and the monuments of it are rising in the



very streets of our town. (Loud applause. I know that there are many eloquent gentlemen and long-winded ones too—(laughter)—who will address you this evening; and my experience of the toughness of their lungs—(laughter)—induces me to curtail any remarks that I may make to you, especially as I am labouring under a very severe cold. I thank you for the honour you have done me, and I thank the society for the honour they have done me, in electing me one of their vice-presidents. I think it a very high honour, indeed, and I trust I will be able to discharge the duties of the position, when called on, in a proper manner. I have now to call on the Rev. Robert Knox to read the rules of the society. (Applause.)

Mr. KNOX then said—Mr. Mayor, as this is the first public meeting of this society, it has been thought right that a full and clear statement should be made of the objects and principles of the society. I congratulate the young men on the welcome which the public has given to them this evening in this large and respectable attendance. I believe it is understood, Mr. Mayor, that in most of the Presbyterian congregations of Belfast there has been for some time a congregational society of young men, and it has been thought advisable that there should be a union of all these societies in one large comprehensive association. This is the first meeting of that association, and there are the rules. I observe that ten congregations are represented in the general body. Mr. Knox then read over the rules of the society.

The MAYOR—I have now the pleasure of introducing to you Mr. Thomas Sinclair, the president of the association, who will read the inaugural address. (Applause.)

The PRESIDENT then came forward and delivered the following address:—The first duty I feel called on to discharge this evening is to thank you, my young friends, for the high honour done me in electing me as the president of your association. While I feel sensible of the honour thus conferred to me, and sincerely desirous to discharge the duties incurred thereby, I almost shrink from the position in which I now find myself, which calls on me to deliver the inaugural address to this association. I have often deeply regretted there were so few amongst the laity of our Church willing to take a prominent part in the advancement of her interests, and to stand forward as the advocate of her principles, and when the discharge

of such a duty was urged on me, I felt I could not consistently shrink from it. In such circumstances I appear before you this evening, and I cast myself on your kind forbearance in the brief remarks I shall address to you. Amongst the rules laid down for the guidance of your association, there are two which specially claim our attention this evening—its name and objects:—the Belfast Presbyterian Young Men's Association, having for its object the promotion of religious, literary, and scientific knowledge amongst its members, and the diffusion of information regarding the principles of the Presbyterian Church. While several of its objects are common with those of kindred societies, it proposes one which is peculiarly its own, and which every true friend of our Church will hail with unfeigned satisfaction—"the diffusion of information regarding the principles of the Presbyterian Church." On this subject, it must be confessed, there prevails a lamentable ignorance amongst the members of our Church. It is now high time that every man should be able to give a reason for the hope that is in him, and not be a Presbyterian merely because his parents were such, and he happened to be brought up in the same form of faith, but because, having searched the Scriptures he believes that the doctrine, worship, and government of that Church are more closely founded on the Word of God than any other system can claim to be. The days for such indifference are past. There might have been a shadow of excuse for such conduct in by-gone days, when things rolled so smoothly on that men were tempted to say, "Since the fathers fell asleep, all things continue as they were from the beginning of the creation." The age in which we live is eminently one of progress; the apathy of past generations has given place to activity and inquiry; and, catching the spirit of the age, our Church is aroused to fresh energy and zeal, and manifests some desire to return to her first love. For a long and dreary period deadly error lay upon her as an incubus, and, with such a canker-worm consuming her vitals, need we wonder if there was little vitality to be found amongst her members? but it was ere now, as in the days of old, "when the enemy came in as a flood, the Spirit of the Lord lifted up a standard against him." While our Church, from its constitution, is admirably adapted for the maintenance and spread of truth, she possesses in an eminent degree within herself the power of self-reform; and while engaged in the expulsion of error, and "earnestly contending

for the faith once delivered to the saints," she heard her Master's voice. saying. "Arise, shine, for thy light is come, and the glory of God is risen upon thee." She then assumed a missionary character, seeking the well-being of her own members in these and distant lands, and extending her efforts in obedience to the Divine command for the conversion of Jew and Gentile. It was while the Church was thus occupied, that the condition and well-being of her pastors became an object of deep solicitude to their people; hence originated the effort for the erection of manses, which has proved so successful; this was followed by a movement to give our ministers a maintenance in some degree suited to their position; and while these efforts still occupy the attention of the Church, another subject of the highest importance has forced itself on her consideration—the inadequate supply of young men, coming forward as candidates for the sacred ministry. At this juncture, the formation of such an association as yours must be regarded as in the highest degree opportune, and it is for you to consider how far you can aid the onward movements of our Church. It is from the young the ranks of the ministry must be filled up. Who amongst your number is willing this day to consecrate himself to this high and holy work? May we not hope that the association of so many kindred spirits, met together for intellectual and religious improvement, may prove the means of generating in some hearts such a spirit of ministerial and missionary zeal as shall lead them, while contemplating this noble work, to say, "Here are we, send us?" Under these circumstances, it will be readily conceded, that all, but especially the young, should be thoroughly acquainted with the distinctive features of the Presbyterian Church. This has not been hitherto attended to, at least not in a systematic form; and while we are desirous to turn your attention to the subject, a similar feeling prevails on the other side of the Channel, and I have lately been informed that what appears to me a most effective mode of accomplishing this object is about to be brought under the notice of the Free Church of Scotland—viz., that, as before any are admitted into the outward Church, they are required to give their reasons for joining the membership of a Christian Church, so they should, in like manner, be prepared to state why they join the Presbyterian Church in particular, and while they are duly instructed on the one subject, that they should be equally so on the other; and were

this plan adopted, and faithfully carried out, we should find that, in a few years, much more enlightened views on the subject would prevail amongst our people. I have noticed this here, feeling that such a subject falls quite within your province to take up. I shall endeavour to fall in with the object of your association in the brief observations I shall address to you.—And in this, as in all other questions touching our faith, our appeal must be to the Word of God. “To the law and to the testimony : if they speak not according to these things, it is because there is no light in them.” There are three forms of government prevailing, under which all the different sections of the Christian Church may be ranged—the Presbyterian, Prelatic, and Congregational. A moment’s consideration will show that these cannot all be in accordance with the Word of God ; for, while in doctrine all evangelical Protestant Churches agree in the main, their government is widely different, and “God is not the author of confusion, but of peace.” “The law of the Lord is perfect” ; therefore it cannot countenance systems diametrically opposed to each other. While the Presbyterian and Congregational Churches differ on some points of government, in one fundamental principle they are agreed, in opposition to the Prelatic Church, viz., the Headship of Christ, or that he is the Church’s sole Head, Governor, and Law-giver, in opposition to the Church of Rome, which maintains that the Pope is such, and to the Church of England, which confers that dignity on the reigning temporal sovereign. In maintaining this doctrine the Presbyterian Church has been called to endure many and grievous persecutions ; she does not hold this as a mere formal dogma, but as a great vital principle affecting the honour of her Head, and involving her own highest interests, inasmuch as many important practical questions are determined by it.—Many are the volumes that have been written on this subject, and highly important they are ; yet we find the matter contained in very small compass in the Word of God—“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen.” This has been well named by a great modern general “the Church’s marching orders.” The duty is prescribed, “Go ye, therefore, and teach all nations.” In doing so, the rule for guidance is laid down, “teaching



them all things whatsoever I have commanded you;" and in acting thus and thus, only may the promise be claimed, "Lo, I am with you alway, even unto the end of the world." From this passage it is plain that the Church is to be guided in all things by the authority of Christ, and that what He has commanded is alone binding on her members. Can the Presbyterian Church bear to be tried by such a test? Undoubtedly she can. She has ever refused to yield obedience to other authority than that of her great Head, whether in doctrine, government, or worship; while the departure from this principle has led to the introduction of error and unscriptural forms, and in many cases, to the substitution of the laws of man for those of God. There is here a very important difference in our views from those held by the Prelatic Church.—They maintain anything may be introduced in the worship and government of the Church that is not forbidden in the Word of God—we hold that nothing is to be introduced but what is commanded there. The fact that supreme spiritual power rests with Christ alone is clearly taught in the Scriptures—"He is the Head of the body, the Church;" "for the husband is the head of the wife, even as Christ is the Head of the Church, and He is the Saviour of the body;" "and hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." As the Head of the Church He has established it—"Upon this rock I will build my Church, and the gates of hell shall not prevail against it." As Head of the Church He alone can appoint ordinances, and He has appointed Baptism, the Lord's Supper, the Lord's Day, and the preaching of the Gospel. He is the Head of the Church as regards knowledge; it is in the Scriptures alone that saving truth is communicated, and by the Word Christ speaks to the Church. He is the Head of the Church as regards authority, for His laws alone are binding in spiritual matters. We have said the departure from these great principles has led to the introduction of error and many serious evils. Let us glance at a few. In maintaining the Headship of Christ, we submit to His authority alone in spiritual matters; but when we delegate this honour to another, we must submit to their authority. In such a case the Church must obey the temporal or civil power in spiritual matters, and thus forfeit her independence. Her discipline is thereby destroyed; the most immoral character can

claim admission to the table of the Lord, and if refused can seek redress from the civil power. Under such government the minister is bound, if required, to read the burial service over the body of a drunkard, and profess to commit his body to the earth in the sure hope of a blessed resurrection, while God has said of such characters, they shall not inherit the kingdom of heaven. Under such a system man's institutions, in some cases, come to be more regarded than Christ's; and not to multiply examples, while a man may render to Cæsar the things that are Cæsar's, he cannot, if he would, render to God the things that are God's. The parity or equality of ministers is a principle clearly laid down in the Word of God. Jesus said to His disciples, "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren;" and Peter exhorts the elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." The office of bishop and elder is identical. In the Epistle to Titus we read, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee, If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless as the steward of God," and so on. In this passage the term elder is exchanged for that of bishop, while the same office-bearer is spoken of. Again, while it is universally admitted that Peter and John were bishops, yet in their epistles they both style themselves elders, and on the other hand, Paul styles the elders of the Church at Ephesus overseers or bishops. We nowhere find in the Scriptures any attempt made by the apostles or early ministers to affect superiority, if indeed we except the case of some of the apostles during the time of our Lord's personal ministry, and it is notable how markedly He suppressed the attempt. We are told that prelatie bishops were acknowledged early in the Church, even before the close of the apostolic age—even so—other errors were introduced as well. How early was the deity of Christ denied? and Paul says in his day, "the mystery of iniquity doth already work." You may find such bishops acknowledged by the fathers, but you search in vain for them in the Word of God, and it must regulate our faith. A minister of the Church of Scotland, a giant mind of

250 years ago, treating of this subject, says, "This pre-eminence of bishops is that Dagon which once fell before the ark of God in this land, and no band of iron shall be able to hold him up again. This is that pattern of that altar brought from Damascus, but not showed to Moses in the mountain, and therefore it shall fare with it as it did with that altar of Damascus; it came last into the temple, and went first out. Likewise the institution of Christ was anterior to this pre-eminence of bishops, and shall consist and stand within the house of God when this new fashion of altar shall go to the door." When the Scriptural principle is departed from, we find, as might be expected, evils of the greatest magnitude. When a pre-eminence of ministers is acknowledged, men soon become lords over God's heritage, and while such as attain to this exaltation are living in all the splendour and luxuriousness of wealth, many of their fellows, not a whit behind them in piety, talent, or labours, are barely furnished with the most scanty means of subsistence. It is worthy of our observation that the Spirit of God, anticipating, as it were, the attempt that would so soon be made to elevate one of the apostles to a position he never thought of occupying, should hold up that apostle, to the view of after ages, branded as a man fallible above his fellows, for on no less than three occasions we find Peter laying himself open to rebuke. Immediately after his noble confession, we find Christ saying to him, "Get thee behind me, Satan, for thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." Again we find him with oaths denying his Lord; and in after life, when his faith was more matured, and when we might have thought his conduct would have been altogether above rebuke, we find Paul reproving him for his dissimulation, and saying, "I withstood him to the face, for he was to be blamed." Another distinctive feature of the Presbyterian Church is the right of popular election. This is a privilege dear to our Church, and we shall see that for this practice we have the authority of God's Word. In the first chapter of the Acts of the Apostles we find Peter addressing the disciples, about an hundred and twenty in number, on the apostacy of Judas, and showing that his place must be filled up from amongst those who had companied with them all the time that the Lord Jesus went in and out among them; and they (the one hundred and twenty) appointed two,

solemnly appealing to the Lord to decide which should be chosen to the office. Again, we find from Acts vi., the Church so multiplied as to require a new order of office-bearers. Then we find the twelve calling the multitude unto them and saying, "It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business: but we will give ourselves continually to prayer and the ministry of the Word: and the saying pleased the whole multitude, and they chose Stephen" and his companions. Mark, in these cases, by whom the office-bearers were elected—not by the apostles alone, although they possessed the power of discerning spirits, and could have, without doubt, selected those best qualified, but by the multitude of the disciples; thus laying down a sure and certain rule for our guidance in all after time. Surely this conduct of the primitive Church vindicates our practice in this matter. This is a principle by which we should hold fast, for while it is clearly taught in God's Word, it is no less agreeable to reason and common sense; for how are we to expect a people to receive spiritual benefit from a pastor thrust upon them against their will, one of whose piety, perhaps, they may stand in doubt, and whose gifts and qualifications for the pastoral office are not such as would tend to their edification? Another most important principle in the government of our Church is the right of appeal from an inferior to a higher court. Each Church properly constituted contains a plurality of elders, one who teaches, and others associated with him in ruling; these constitute a session; when a number of these are united, they form a Presbytery. This serves as a court of appeal from the session; it is a bond of union and co-operation amongst the Churches of which it is composed, and concentrates their energies in the promotion of their common welfare. Again, when the Church is extended over a number of counties, these Presbyteries, when united, form a Synod, and serves as a court of appeal from the decisions of Presbyteries; and Synods, again, in their extension over a province or kingdom, constitute an Assembly, which is the highest court, and from which, consequently, there is no appeal. Each of these courts is complete in itself, and possesses the power of self-government, while the union of so many individual Churches, meeting together from time to time, to de-



liberate on their highest interests, is calculated to exercise the happiest influence, while it provides the most effectual machinery for the purposes of self-government and carrying out the Church's great work—the evangelisation of the world. We have only to turn to the Word of God to find that this principle has its fullest sanction.

Referring to the 15th chapter of Acts, we read, Certain men came down from Judea to Antioch, and taught the brethren, that unless they were circumcised after the manner of Moses, they could not be saved. With these men Paul and Barnabas had no small dissension and disputation; but being unable to come to a satisfactory finding, they resolved to send Paul and Barnabas, and certain others with them, to Jerusalem, to the apostles and elders about this question. Accordingly, having ended their journey, they reached Jerusalem, and the apostles and elders came together to consider this question; it occasioned a hot controversy there also, for we are told there was much disputing amongst the members. At length Peter addressed the assembly; he was followed by Paul and Barnabas, and the Apostle James closed the debate; for, after his speech, they came to an agreement on the question, and their decision was sent down to Antioch and the other Gentile Churches, in the form of a decree, from the apostles, elders, and brethren at Jerusalem. Let us for a little look closely into this transaction. A difference of opinion on an important doctrine arises in the distant Church of Antioch; it gives rise to heated debate; it is taken up by the Presbytery, of which we find Paul, Barnabas, Simeon, Lucius, and Manaen were members; they fail in settling the dispute satisfactorily; an appeal is sent up to the Church at Jerusalem. Mark to whom; not to be decided by the apostles, which certainly would have been the case had the Episcopal idea been the Scriptural one; but instead of this, the question is referred to the whole Church, consisting of apostles, elders, and brethren, manifestly teaching us that it is the pleasure of the Head of the Church to make known His mind and will, not through any head or ruler subordinate to Him, but through the whole Church, constituted as we have described. Such power of appeal is of the utmost importance in securing the complete liberty of every member of the Church, whether lay or clerical, as every case can in this way be removed from those local influences, which might be supposed

to prejudice it, and brought under the supervision of the collective wisdom of the Church. We can readily conceive this principle expanded still farther, and constituting a court, composed of representatives of all the Presbyterian Churches in the world. Such an assembly would be truly imposing, and would represent the largest Reformed Church in Christendom. It is not my intention to follow out in detail the various distinctive features of the Presbyterian Church. I shall but refer to one more—that is, the great prominence it has ever given to the preaching of the Gospel of Jesus Christ. We maintain that this is the highest, the noblest sphere of the holy ministry, and while we contend for the faithful discharge of every duty enjoined, we hold this to be the great, the peculiar mission of the ambassador of Christ. We cannot read the New Testament carefully without being forcibly struck with the primary place given to preaching. Men may treat it lightly; they may exalt above it prayer and the reading of the Scriptures, and they are high privileges, indeed; still the Spirit of God has given it as His testimony, “It pleased God by the foolishness of preaching to save them that believe.” We are satisfied to stand by Paul in his estimate of it; he says, “I thank God I baptized none of you but Crispus and Gaius, for Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God.” Did Paul look upon baptism as unimportant? Certainly not, but he looked upon preaching as a higher work. His solemn charge to Timothy gives us a good idea of the estimate he formed of its importance. “I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His coming in His kingdom, preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.” We learn, also, the importance attached to it by the apostles, when they said, “We will give ourselves continually to prayer and the ministry of the Word.” Does a pre-eminence of bishops imply “labours more abundant” in preaching to perishing sinners the glad tidings of salvation? Does it not rather consist in lording it over God’s heritage, and in turning to serve tables, by attending to the temporalities of the Church as well as to spiritual duties? We may learn how Paul would have esti-

mated such a pre-eminence, when he testified, "Woe is unto me if I preach not the Gospel of Christ." He appears astonished that he should attain to such an honour as preaching, when he says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." When we look into the history of the Church, as written by the pen of inspiration, or after the canon of Scripture was closed, we find this has been the grand instrumentality God has acknowledged for the conversion of sinners. What a glorious illustration of this is furnished by the fruit of Peter's sermon on the day of Pentecost, when 3,000 converts were added to the Church. The same holds true of individual conversions. Was the Ethiopian eunuch converted? It was when Philip preached unto him Jesus. Did Lydia become a devoted disciple? It was when the Lord opened her heart, so that she attended to the things which were spoken by Paul. What a lesson is taught here to those who would furnish poor perishing sinners by offering them the husks of forms and ceremonies, instead of nourishing them with the children's bread. Such are some of the distinctive marks of the Presbyterian Church. Others might be pointed out. What we have noticed are sufficient to distinguish her as a Church of Christ. We do not pretend, that for every minute particular in worship and government we have the distinct direction of Scripture. God's Word teaches us here rather by great principles than detailed counsels, and while such principles are clearly laid down, there are some things left to be regulated by the direction of those to whom authority in the Church is committed. This is well brought out in our Confession of Faith, where it says, "We acknowledge that there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed." Such are, the frequency and duration of Sabbath day services, the arrangement of the several parts of worship, and the frequency with which the Lord's Supper should be observed. But while this much is left to Christian prudence and discretion, we must not touch the ark with unhallowed hands. When Moses received instruction from God touching the construction of the tabernacle, and the ark and its utensils, he was warned thus—"Look that thou

make them after their patterns which was showed thee on the mount," and again, "Thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." If Moses was to be so strict in following the divine instructions in the execution of this material work which was so soon to perish, how scrupulously careful should we be in seeing to it, that the worship and government, as well as the doctrine of the spiritual temple, are fashioned after the model given in the mount of inspiration. Such, then, is the delineation we present to you of that Church which we delight in calling ours, the Church of our fathers which we love; and while we freely acknowledge, as true Churches of Christ, all who hold the fundamental principles of our holy religion, and while we are ready to hold out to them the right hand of fellowship, and say, "Grace be with all them that love our Lord Jesus Christ in sincerity," still we are Presbyterians rather than Episcopalians, Congregationalists, or any other form of faith, because we see in the distinctive features of our Church those divine lineaments that mark the true Apostolic Church. Our position is well described by the great historian of the Reformation:—"The great thing in the Church is Christ, the eternal deity of Christ, the blood of Christ, the Spirit of Christ, the presence of Christ among us. The great thing is Christ; but there is also advantage in a certain government of the Church. I am a Presbyterian, not only of situation, but of conviction and choice. Our Presbyterian way is the good middle way between Episcopacy on the one hand, and Congregationalism on the other. We combine the two great principles that must be maintained in the Church—order and liberty; the order of government and the liberty of the people." We stated in a former part of this address that the members of our Church are not properly indoctrinated in her distinctive principles; and to this fact may be attributed, in part at least, those defections from it which have taken place, not because those who leave her pale look upon the worship and government of the Presbyterian Church as unscriptural, but that, while indifferent as to any particular form, another Church presents outwardly a more attractive ritual of worship; and, perhaps, defections may have taken place from even more unworthy motives. It is long since it was said Presbyterianism is not the religion for a gentleman, and the saying has found believers in it in our own day,



True, we cannot boast of a splendid ritual—we cater not to the outward senses—we borrow not from the gorgeous splendours of a by-gone dispensation—but, remembering who has said “God is a spirit,” we seek to worship Him in spirit and in truth. Let others put their new wine into old bottles, or patch the old garments with new cloth, we yield to the guidance of Him who has said, “Believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.” Beholding, then, in our Church those divine lineaments which testify to her being fashioned after the pattern shown in the mount, it satisfies our highest ambition to be ranked amongst her members. There are Churches we glory in being able to claim so close a relationship with as to call them mother or sister. We rejoice in being one with the Church of Scotland, which throughout so many generations has borne such a noble testimony for Christ, which has numbered amongst its numbers so many confessors and martyrs, of whom the world was not worthy, who counted not their own lives dear unto them, but resisted unto blood in witnessing for the honour of their King and Head; and we rejoice that in our day the mantle of the fathers has fallen on their children and we have lived to see the descendants of Knox, and Melville, and Hamilton, witness a good confession before many witnesses, giving up all that was dear to them for principle, and going forth, like Abraham of old, not knowing whither they went, rather than that the crown of their King and Head should be sullied—showing that there is still a power in Divine Truth that will lead men to count all things but loss for the honour of Christ. But we can lay claim even to a higher honour in our affinity to another Church. We are one in doctrine, worship, and government with that Church which God has honoured above all others in witnessing for him—that Church which alone can be called primitive, for the Church of the Vaudois was never reformed—that Church which, in its mountain fastnesses, has been as wondrously preserved as ever Israel was in Egypt or in the wilderness—that Church whose leaders have performed exploits as marvellous as ever did Gideon, Jonathan, or Sampson—and has experienced deliverances as markedly providential as ever David experienced when pursued by Saul on the mountains.

We have been forcibly struck by a similarity in the deliverance vouchsafed to this Church and that of Israel of old in the hour of her need. It was a dark and trying passage in Israel's history, when, on that dread night, the deep wide sea before them, Pharaoh's avenging chariot host behind, and rugged mountains on either side, their march was brought to a dead stand. Where'er they looked fancy pictured their grave; terror blotted from their memories the remembrance of their late deliverance under God's high arm, and unbelief was credited when it whispered, that arm is shortened that it cannot save now. But this hour of man's extremity was God's opportunity. The angel of God placed the pillar of cloud between the camp of the Egyptians and the camp of Israel, so that the one came not near the other all the night. A few hours more, and this mighty host of Egypt lay dead on the sea shore. Do we not recognise the same Almighty Being interposing on behalf of His persecuted Church, and giving them as miraculous a deliverance at the moment when the force of the Vaudois, under the command of their indomitable leader, Henri Arnaud, now reduced to about four hundred men, surrounded on every side by the choice troops of France, were, humanly speaking, without the possibility of escape? At that critical moment He who placed the pillar of cloud between the camps of Israel and Egypt sent out His thick cloud on the Alpine peaks, which wrapt the Bal-sille in deepest darkness, and enveloped the Vaudois and their enemies in impenetrable gloom, and this, continuing, as of old, all the night, enabled this chosen flock to escape as a bird from the snare of the fowler. "May this God abide our God for ever: may He be our guide even unto death." With a few words of counsel I have done. 1. You have this evening inaugurated the formation of a new society, and we "bid you God speed." See that you make it serve high and noble purposes. Render it, as far as possible, subservient in aiding the onward movements of our Church. Study her distinctive principles, and as you discover them to be founded on God's Word, maintain them firmly. Walk about our Zion, and go round about her: tell the towers thereof: mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following. 2. Avoid a sectarian spirit; while you stand firmly by your own principles, exercise towards those who differ from you a spirit of brotherly kindness and forbearance; and while you may disapprove of other re-

ligious systems, let not that feeling extend to those who compose them, but learn to love them in so far as they manifest the spirit of Christ. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." 3. Beware of trusting in any mere outward system, however Scriptural; rest not satisfied because you have a position in the visible Church. Remember there is such a thing as having a name to live and yet being dead. In Christ you are safe—nowhere else. Let yours be the faith that purifies the heart, and works by love—yours the religion, pure and undefiled, that visits the widows and fatherless in their affliction, and preserves you unspotted from the world. "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." (The President sat down amidst loud applause.)

The CHAIRMAN—Dr. Cooke. (Loud applause.)

Dr. COOKE then came forward amid continued applause. He addressed the meeting as follows:—You have yourself, Sir, given us warning to be considerably brief. I suppose, Sir, you must have referred to me when you spoke of our capacity of long speaking. I suppose I do inflict on you every Sunday, and yet I must bear testimony that you are the most regular hearer, and about the most patient of our Presbyterian hearers. The subject which has been assigned to me is one on which I might certainly dilate as widely as I please, for the subject is vast; but at the same time, Sir, as you have very properly remarked, we have so many speakers, and I would observe this, we have speakers that you seldom hear, and that you always hear with great pleasure, and never without advantage; and we have one beloved brother here, and although many have read the admirable things he has written, his voice is as yet unknown to us—generally unknown to us, except in public speaking, occasionally, at the annual meetings of our General Assembly. Now, I hold it would be very bad taste for any minister of the town to steal the time from my friend, Mr. Magill or from Mr. Graham; and as few of you have been in Connaught, to take any time from my friend, Dr. Edgar, as I understand he is to give us some information concerning Connaught, and the operations not only of the Church there, but the personal operations of himself. (Applause and laughter.) I have very

few things to state with regard to the outline of the Presbyterian Church in Ireland. Were my friend Dr. Molyneux here, he would, in the first place, prove to you that St. Patrick was a very good Presbyterian. (Laughter.) At all events, there is no doubt he was a very good evangelical Protestant—for so far as his confession of faith goes, it is a confession of faith as clear of the peculiar doctrines of the Church of Rome as the Confession of Faith is clear of them; and therefore I suppose if my valued friend were here, he would prove to you that St. Patrick and the Culdees were good Presbyterians. Presbyterianism continued a long time in Ireland, till it began to be deteriorated, and its final deterioration took place when the Pope of Rome affected to have a right to make a pelting farm of Ireland, and gave it to Henry II., in order to bring it into subjection to the Church of Rome. Pope Adrian gave it, or affected to give it, to Henry II., for the collection of "Peter's pence" on the one hand, for he was always wise enough to think of the pence, and on the other hand, to bring it into subjection to the Church of Rome. That may serve for that part of our history. And properly speaking, when we come to the modern Presbyterian Church, it is connected with King James the First of England and Sixth of Scotland. That king undertook a very important matter for Ireland, that was, to colonise Ulster with English and Scotch, and with people who would cultivate the neglected land—the most neglected of Ireland—and the worst part of it was Ulster; there is no doubt that it is so to the present hour. The soil is inferior. It is only the industry of the people that makes the crops superior. It was nearly covered with wood, and the land was very marshy, and it was the business of our fathers to cut down the wood and to turn the marshy ground into meadows. The accession of King James took place, and under his auspices, Presbyterianism began to make considerable way in Ireland. In 1615, the convocation of the Established Church was held, and their Confession of Faith was in many respects essentially different from the Thirty-nine Articles of the Church of England, and was to all intents and purposes what would be called Puritanism, and was in strict accordance with the doctrines afterwards embodied in the work of the Westminster Divines. In 1613, we find what may be called the father of the Presbyterian Church rising into considerable eminence—Bryce of Broadisland—and in 1623, Blair, a true son,



rose; and then we find James Hamilton, the nephew of Lord Clandeboye, who became a distinguished minister in the Ards. At this time Presbyterianism, or those ministers who held the principles of Presbyterians, amounted only to about seven; and it was under their auspices, and those who followed them, that the well-known reform, or revival of religion, took place at what is called the six miles from this town. It was under the auspices of these men, or those who immediately followed them, that we had the monthly meetings, as they were called, established in Antrim, whereby the tone of the people in point of religion was greatly heightened, and the progress of truth and godliness greatly advanced. Nevertheless, it is a hardship to have to refer to the fact that these men were persecuted, sometimes silenced, and sometimes permitted to preach, and still continued faithful to their principles, and to the doctrines that are still called Puritan—that is, the doctrines of the Church of Scotland, of the Westminster Confession of Faith. I will come rapidly down to the time of Charles I., when persecution was the fashion of the day under Wentworth, afterwards known as the unfortunate Earl of Strafford; and it was at this time that the Presbyterian ministers, and a considerable number of their people, resolved to emigrate from the port of Belfast. They obtained a ship—I think her name was the Eagle—and I have the satisfaction of stating that one of my ancestors was one of the party—he was a ship-carpenter. (Applause.) They sailed from this port, and had been for some time on their way, when they were driven back. The hand of God would not permit them to leave this land; and so, while the storm was on the sea, the storm of persecution was mitigated on the land, and they were enabled to weather out the storm, until it became quite a hurricane in England. The Long Parliament rose, and rescinded the orders which had been promulgated against Presbyterianism by what was then called the High Commission Court, and then came the sad days of 1641, when the resolution was to extirpate every Protestant man, woman, and child in Ireland. That remarkable time has its history more or less engraven on the hearts of the people by tradition; and it is engraven on the tablets of history, and there it imperishably remains, a wonderful example of the cruelty of man, and the mercy and goodness of God. (Hear.) And this brings me to the year that followed, when Presbytery took its

real shape, and form, and presence in Carrickfergus. Carrick—that ancient rock and bold castle—has the honour of having been the cradle of Presbyterianism in Ireland in modern times. A small number of ministers, who were chaplains to the Scotch regiments then in Ireland, in defence of Protestantism, and with a few elders, formed the first Presbytery. It is right to observe that, about this time, or a little time after, we find the Solemn League and Covenant introduced into Ireland. It was taken by the people joyfully in Antrim, Down, Derry, Tyrone, Armagh, and a considerable portion of Fermanagh, and the influence of that great League has been largely associated with the religious history of the country, as well as with its civil institutions; and though, by the unhappy Charles II., who took the Covenant, it was discouraged and cast away, the influence of it has not all, I believe, passed away in these lands but continues to receive more or less, even among those who speak little about it, no insignificant power. I pass to the time of Charles II., who was restored in 1660. After the restoration, we find a large number—about seventy ministers—reported as settled in the different parishes of Ulster. When the well-known Jeremy Taylor, one of the most poetical of all theologians, was restored to his diocese in Dromore—and I believe he was more or less connected with Down—his very first act was to silence thirty-one of our ministers—that is, to pronounce that their churches were vacant, because they had not been ordained by prelates, but by the presbytery. And, finally, we discover this same Jeremy Taylor—a man of immortal memory for many of his writings—calling our ministers before him in Lisburn, and putting them on this test:—“Did they hold that Presbytery was *jus divino*—that is, of divine right and institution?” and they all answered in the affirmative. A short time afterwards 61 of our ministers in Ulster were deposed from the ministry so far as his deposition could go; and I mention this fact because a great talk has been frequently made about the ejection of the English Puritans from their livings, and of the Scotch ministers also, and their persecutions. It is a fact greatly overlooked, that our Presbyterian minister, in Ulster, had the honour of being first in the fire; they were the first men who took part in the religious disruption for conscience’ sake—the first men who gave up their livings for conscience’ sake. There was no difficulty in the way in Ireland, and so the work was done at once;

and it redounds to the honour of our fathers, that they were the first sufferers in that noble cause, in which these so nobly followed them. (Applause.) In regard to Charles II., it may be said that he soon in some degree repented of the hardships inflicted on the ministers, and finding that a number of them, during the troubles of the country, were altogether unprovided for, the first modicum of endowment was allowed to them. but it was to a very small extent for the individual, and a very small modicum for the whole. We have now to consider another fact in regard to our Church. We come to the time of James II., when, under the pretence of liberty of conscience, persecution was again introduced; and at that time it was not Presbyterianism that was threatened, nor was it Irish Protestantism; it was the entire Protestantism of the country that was threatened, the object of James being to restore the kingdom entirely to the dominion of the Pope. It is well known that one man undertook, under Providence, to endeavour to resist this attempt; and, as I have said our fathers had the honour of being the first to relinquish their dwellings, when William, Prince of Orange—(applause)—the harbinger of all British liberty, was addressed by different parties—the Presbyterians of Ulster were the first to address him, and we are still indebted to William for having done a little more for our fathers than had been done by the predecessor to whom I have referred, and for laying the foundation for, at least, a moderate Government allowance for our various ministers. (Applause.) I have only two other points to refer to in the history of our Church in Ireland. She has had, like other churches, her time of slumbering and sleeping, and she has had her time of some one coming in quietly and calmly while she slept, sowing tares, and it was more than 100 years ago that it was found absolutely necessary to effect a separation from those who, under the auspices of Dr. Simpson, a professor of theology in Glasgow, who had introduced a degree of Arianism into the Scottish Church, and a small degree into our own, had attempted to change the principles of our body. A separation then arose of what was called the Presbytery of Antrim, when, it is somewhat remarkable, that as at the Council of Nice seventeen Arians separated, so at that division there were seventeen; and within the limit of your own time came another separation, and it consisted of seventeen also. May our Church hold to the confession of the mother Church of

Scotland with that sincerity and tenacity for which she is distinguished, and, now that it has been restored, may she never lose it again! (Applause.) We have just one other point to refer to—that is, that after these two separations there arose a spirit that was only beginning in our Church before that, and taking a few steps in advance immediately subsequent to it—I mean missions. I recollect perfectly well, when I myself proposed, in a conference with some of our most eminent ministers, that at least the Counties of Down, and Antrim, and Tyrone should support one missionary for India. it was talked about as a thing that was utterly impossible. Perhaps the day might come when these three counties might support one missionary in India, with whom we might correspond; but as to attempting it then, it was held to be chimerical. We have every reason to rejoice over our missions in India, and we have reason to thank God that hitherto, as far as we know, the lives of our missionaries there have been spared. We have our missions in Syria—in that ancient city, Damascus, where Paul went, and we have missionaries to the Jews on the Continent; one of them, a most honoured individual, is now on this platform, and will shortly address you. (Loud applause.)—And I do hope that, in a very short time, we shall have one or two missionaries in China, and have done something to occupy that original site of God's Church—Egypt. One thing more I will say, and I have done. Our church has been achieving something for our own country. Long, long ago, our fathers had a mission to the Roman Catholics of Ireland, and we had ministers who could read the Irish and preach the Irish, and we have the Irish Bible still among us, that was used by our missionary in those days long ago; but we have new men, established permanently in the West and South of Ireland. We have been enabled to see houses of worship rising, as it were, out of the desert, and the manses of our ministers alongside — And one other act has been done, that is, the industry of Ireland has been promoted; and the Presbyterian Church in Ulster has become a teacher of industry to the youth of Connaught, and most successfully we know, have her operations been carried on. — One important fact still remains before you, that is, we have been enabled to achieve one thing more. Hitherto we have been on the land, now we have taken possession of the water, and though we have not our Bethel ships, we have our Bethel Church erected on



the land close by the sea—(applause)—so that the seaman—English, Scotch, or Irish—or whoever can speak our language, may not have to inquire, where he may go to hear the Gospel, but he will be able to say, now I have what every Christian ought to have, a church of my own, where I can worship God. Of this institution I will not speak more in the presence of one who has been associated with its erection—in the presence of one whose honoured name will go down to posterity as one of the benefactors of our country, and as one of the benefactors of that great arm of our conquests and commerce—the seamen of Great Britain. (Applause.)

The Rev. Dr. EDGAR then addressed the meeting. He said—Notwithstanding the royal opinion quoted by our president, that Presbyterianism is not the religion of a gentleman, I appear on its side to-night, in the first place, because, having been exalted to the honour of a vice-presidentship of this association, I desire to show how highly I appreciate that honour, and how very heartily I coincide with and sanction the resolution of my young friends, in a spirit of kindness and of love, without rivalry, without hostility, to study, defend and propagate the scriptural, rational, and glorious principles of Presbyterianism—those principles for which their covenanted forefathers contended to the death—those principles which have been dear to the heart, in every age, of men of whom the world was not worthy, and which have blessed every land, where they have been faithfully and practically maintained. I appear, in the second place, because I most heartily coincide with my young friends in their selection of the Presbyterian form of Christianity in preference to all others, because, in the first place, of the purity of its creed; secondly, the strictness of its discipline; thirdly, the New Testament simplicity of its worship; fourthly, the heavenly origin and excellence of its government; fifthly, the parity of its ministers; again, the freedom of election of its officers; again, the generosity and freedom of its noble institutions—and not to add more, the blessings which it confers on individuals and on communities. As to the first, it is quite true, in regard to the purity of the creed, that in many Churches which have professed Presbyterianism, many and grievous errors have abounded; but in proportion as they fell away from the principles of Calvinism, they fell away from the principles and practices of Presbyterianism. The Scottish Church, it is true, made a profession of Presbyterianism in the palmiest days

of its Moderatism; but by its patronage, its coldness, and heartlessness, and the want of a missionary spirit, it denied the very first principles of Presbyterianism. It was professedly Presbyterian—Presbyterian in profession, but not in reality—in the days of Robertson, and in the days, too, when the Erskines and their noble companions had to seek for genuine Presbyterianism out of its pale. It is true that Presbyterianism attempted to make a sort of matrimonial alliance with Independency in America. It was an experiment, and a fatal experiment—an experiment under which America to this day groans. And Unitarianism, no doubt, maintains the name of Presbyterianism in the same way as it maintains the name of Christianity, but in both cases it is a hollow sound—it is a cold negation—it is *vox et preterea nihil*. The Presbyterian Church, in the exercise of its New Testament discipline, is able to preserve the purity of Christian fellowship, the purity of communion; it can exclude the immoral and the profane; it can keep itself separate from the world. Away beyond the reach of all external influence, it can separate itself from a world lying in wickedness, and exercise a holy heavenly influence on the world. In the New Testament simplicity of its worship, it resembles the service of the synagogue, and not the service of the temple. It is dependent on no long-drawn aisles and fretted vaults, on no pealing organs, on no choirs, on no vestments of any kind—even the gown and the bands, though they may hide the awkwardness and ugliness of the man, add nothing to the beauty, or power, or glory of Presbyterianism.—(Applause.) The worship of Presbyterianism is the enlightenment, from the simple pulpit, in simple, plain, easily understood language—the enlightenment of the people in terms which the common people hear gladly. It is the extemporaneous, and appropriate, and suitable prayer—unstereotyped prayer—it is the voice of the heart, it is the voice of the lips, expressing by the whole body of the people, in the language which the Spirit of God teacheth, thanksgiving and praise to God. Presbyterianism provides for its own government, and the Presbyterian people are governed by officers chosen from themselves, and the Church, as a Church, has the power to rebuke them, to depose them, to degrade them from their office. Their power is the power of reason. It is the power of the representatives of God; it is the power of love—and no mere

compulsion of man. Presbyterianism knows no compulsion, no violence, no pains, no penalties. It brings in no arm of the civil law. We reprove, and rebuke, and exhort with all long-suffering and doctrine. We try the persuasion of truth and love to effect reformation, and then, if that is hopeless, we simply debar from our fellowship. We cut off from our communion the man who refuses to be reformed. The Presbyterian ministry, in their power and dignity, are on a perfect equality. They are all ministers of Christ; servants—servants of the Great Master for the people's good. They are all pastors to feed the sheep of God; they are all bishops, overseers, having charge of the flock of the Lord Jesus Christ. They have among them no temptations to a fawning sycophancy on the one side, or to despotism and tyranny on the other. They are called on to execute, not laws of their framing; they have no authority to invent and devise laws for the Church of Jesus Christ; their business is to administer the laws that our Lord gave himself. (Hear.) Oh! how often we hear men talk in high strains of the inalienable rights of the people!—"they cannot be sold or bartered"; and yet how often we find them giving up these same inalienable rights! A man has a right—an inalienable right—to choose a schoolmaster for his child—to choose his tailor—(laughter)—to choose his own doctor; and this right he maintains, this right he holds fast, and he will not let it go. He has a right—an inalienable right—to choose his spiritual adviser—to choose the man from whom, for himself and his children, he expects light, and guidance, and consolation in the most important sphere—the sphere of the heart, and the sphere of relation to God. Yet, strange to say, that very right—the boasted inalienable right—multitudes think so little of that they hand it over to anybody—to nobody—(laughter)—to this bishop, or that lay-patron—to somebody, anybody, nobody—(renewed laughter)—somebody that does not care a straw for them—does not know a single thing about their peculiar tastes, concerning their peculiar circumstances, concerning their peculiar wants; and yet when this somebody, anybody, nobody—(laughter)—makes the appointment, they are bound to take his rule, to take his doctrine, to take his pattern, to take his example, to take it "for better for worse"—(great laughter)—to take it without the smallest power to obtain a remedy. The very opposite of all this is Presbyterianism. (Applause.) In the Presbyterian Church,

a free people have a free vote to elect freely their own officers—those officers who exercise rule for the good of the people, and not for their destruction—for the benefit of the Church, and not for selfish ends.—They are elected by them—men who are to visit them in the hour of sickness and distress—men who are to teach their children—(applause)—these venerable fathers of their counsel, these venerable fathers of their advice and direction—whose example is ever before them, are the men of their choice—the men of their prayers—the men of their confidence—the men of their love. When I think of such a Presbyterianism—when I think of Presbyterianism as it is, I love it, because of its foes—I love it, because it has been, in every land, and in every age, the detestation of every whining sycophant, every sturdy, self-approving despot—(applause)—every man who claims the right to “wallop his own nigger”—(laughter)—hates Presbyterianism. I love it, because Archbishop Sharpe sold it—(applause)—I love it, because Claverhouse persecuted it—I love it, because Laud, in his heart and soul, detested it—I love it, because James I. shabbily and scurvily sneaked away from it—(laughter and applause)—I love it, because the First and the Second Charles both hated and feared it. They feared it because it was the enemy of their vices—(applause)—because it was the defender of the people, their supporter and their friend, against all the vile and treacherous and tyrannous arts, by which they attempted to make the people slaves. Oh! yes—I love it, and I hug it to my heart, when I recollect, that in every land and in every age it has been the despot’s foe and the people’s friend. It has been the friend of all free institutions; it has been the friend of a free education, of free schools, free politics, free everything. (Laughter and applause.) Yes, it has been the friend of man’s liberty—liberty to act according to the dictates of conscience—liberty to speak according to the principles of the religion of the cross—liberty of conscience, liberty of speech, liberty of the press, all the world over. And when I turn my eye to the motherland of Presbyterianism in modern times,—when I look across the water to the blood-dyed Scotia—to the land of our forefathers’ graves—to the land of Peden, the land of Brown, the land of Henderson and Knox, the land of McCrie, the land of a Brown of Haddington;—when I look to Scotland, and think of all her faithfulness, and all her perseverance,



and all her decision and firmness, amidst twice ten torture years of agony and blood, our hoary fathers of ancient days seem to start up to my imagination from bracken bush, and mountain glen, and in the poet's words I cry—

“Old Caledonia, pathway of the storm,  
That o'er thy fields resistless sweeps along,  
Though rugged rocks thy sterile hills deform,  
Still thou art the land of freedom and of song.”

Oh! yes, of better far than the poet's freedom and the poet's song—the freedom of free Presbyterianism,—Presbyterianism which made Ulster and is making even wild Connaught like old Caledonia; the freedom wherewith Christ makes His people free; the song of triumph over souls saved, the song of gratitude and praise to the God of a free Gospel—a free salvation; the song of God's saints on earth, in heavenly harmony with the triumphant song of those who shall be enchained no more; the earnest and commencement of the last song of consummation and victory, when every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea shall sing, “Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and to the Lamb for ever and ever.” (Great applause)

The Rev. WILLIAM GRAHAM, of Bonn, then addressed the meeting. He said—If I wished an excuse, I might plead a proverb that is current in Damascus concerning a very lazy man, which I apply to myself as a very tired man, when he did not wish to preach. His name was Ali, a most eloquent man of the Arabs. When the pilgrimage came round, they insisted that he should get into the pulpit to address the assembled thousands of Mecca. He utterly refused; he was lazy. They insisted, however, and he ascended the pulpit, and cried out, “Oh! true believers, do you know what I am going to say?” “No,” answered the crowd. “Then, you are a parcel of ignoramuses, and no learned man would address you at all.” (Laughter.) And he sat down. When the second year came round, they insisted that he should give them a specimen of his learning, but he was as lazy the second year as the first, and he refused. Vehemently entreated, he did ascend the pulpit, and began—“Oh! true believers, do you know what I am going to say?” They thought they would surely be up with him, and they said—“yes.” (Laughter.) “Then,” said he, “in that case,

there is no necessity for my saying it." (Laughter.) Another year rolls round, and they insist that this most learned Arab shall edify them with his eloquence, when he is as lazy as before. He refuses; vehemently entreated, he ascends the pulpit, and commences as usual—"Oh! true believers, do you know what I am going to say?" They hesitated, whispered, then called out—"Some of us do, and others of us do not."—(Laughter.) "In that case, then," said he, "let those who do know tell those who do not." (Great laughter.) On account of my tiredness, I might beg leave to be excused from addressing you. I am tired and exhausted, not with the tiredness of a hard day's labour after previous rest, but with that severe indescribable all-overness—(a laugh)—of exhaustion which arises from three months of perpetuated and very severe labour. (Hear.) Nevertheless, I remember I am for the last time but one opening my lips in my native land for the present. I remember I am standing in the centre of Protestant Ulster; that I am getting near to the central heart, where the pulsations of benevolence, of which Dr. Edgar has spoken so well, take their origin and find their homes; that I am speaking in the presence of those young men who are now the hope and are to form the glory of the future Church of my fathers; that I am standing, too, in the presence, for the last time but one, of the men of whom I may say, and of whom I do say truly, that they suffer deterioration by comparison with none, or with very few, of our sires in nobler and more heroic times. (Applause.) I am standing in the presence, first of all, of the moral reformer of our Church, connected with the benevolent and glorious industrial mission in the South and West—my beloved, my venerated Edgar. Were he here, as I believe he is not, I would say I was standing in the presence of the first pastor in Ireland, the friend of my youth, the admiration of my riper years—the venerated, the beloved Morgan.—(Applause.) Were they not here, I would speak to you of what I call the tribe of Judah amongst Presbyterians—those men whom their brethren shall praise; they are men whose hearts take a higher form than their fellows, in whom love, and goodness, and benevolence, and mercy, beat responsive to the pulsations of generosity and justice—the Youngs, the Moores, the Todds, the Sinclairs, and the Gettys.—(Applause.) These, too, are sons of our noble Presbyterianism, and they suffer not in comparison

with those of former times or of other lands. Were he not here, I would say I stand in the presence of the greatest of Presbyterians, the reformer of our Church from impurities in doctrine—the most beloved friend whom I have ever honoured—the *facile princeps Hibernorum*—the beloved, the venerated, and I hope long to be spared to us, pastor of this place. When I remember all these, I would say the hand must be weary if it cannot fight, that the voice must be hoarse indeed if it could not make itself audible, that the heart must be dying indeed if it were not stirred up to high and noble deeds in such a place and in such a presence, and addressing such a portion of our Presbyterian Church. Bear with me, then, young men of this association, while I lay before you briefly some scattered thoughts which have occurred to me on this theme. I would observe first—I would ask, first, what are the advantages to be derived from this association? I answer, great advantages are to be derived from this association, owing to the principle of free conversation. It is easier to be a great mathematician, it is easier to be a great linguist, it is easier to be a great scholar, it is even easier to be a great orator than to be a great and good converser. England has had many great orators and statesmen, but she has had only two pre-eminently great conversers. In these social meetings mind meets mind. You cultivate the power and the quality of free communication, and that is an advantage. And secondly, you will surround yourselves, no doubt, with a library, and I ask, after all, what is man if he had not books? He is cut off from the past. Man is formed, like the ancient god Janus, with a face before and one looking behind. He has faculties to seize the past, headed up in memory whose food is history—and hence the necessity of books. He has the faculty of hope, pointing to the future, to be fed by prophecy—hence revelations of the future. You will be surrounded by a noble library, easy to be come at, where your minds may be informed and your hearts warmed when you come together. You shall now and then, and especially in the winter season, be enlightened and edified by free lectures—on what themes? On all themes, for there is no limit but the limit of truth. From the height of the starry sky to the depth of the lowest geology, from the spot where you stand to the extensive boundaries of the globe, search for knowledge, and having found her, prize her as hidden treasure. Not only will you have lectures, but you will

have maps and diagrams, in order to illustrate the past and present, and to embody it to the eye—the noble formations of nature or of imagination. You shall have no doubt a hall—a large hall wherein to assemble—that you may not be dependent on others for your assembly-room. (Applause.) You shall have a hall to be identified with your name, to be identified with your race and with your religion, so that when you want to assemble you have only to demand the key. All nations have had their symbols; Rome has its symbol in the great Colosseum—strong, and massive, and glorious—the most solid structure ever built by the human hand, of which it is written, “While stands the Colosseum Rome shall stand; when falls the Colosseum Rome shall fall; and with it falls—the world.” It was the emblem of the grandeur, the durability, the victories of Rome. Greece has her symbol in that light, lovely, beauteous “Temple of the Winds” at Athens—not great, like the Colosseum, but beautiful—not strong, but artistic—not the symbol of power, but the symbol of subtlety—the symbol of the ethereal, dominant faculty of thought—airy, light, and beautiful as the winds. (Applause) We, too, like the ancients should have our symbolical architecture identified with the Presbyterianism of Ireland.—Further, there is a great advantage to be derived from such an association, not only as a means of mental culture, but in taking young men away from theatres; and in preventing the misspending of time. I formed such a society at Bonn, and I am now the president of it. I formed the young Englishmen into a society, called the “Literary and Scientific Society of Bonn,” for the purpose of mutual improvement, and mutual culture, and free conversation, to deliver them from the snare of the fowler—to deliver them from the seductions of the theatre, and from all the evils that arise in a foreign land—where youth is unprotected—where no parent’s eye guards them. Such are the advantages. What are to be the principles of this association? I mention three. Let your principles be Christian. Christianity, be it the lowest form of the Copt in Egypt, is nobler, purer, better than the highest form of any other religion that ever existed on the face of the earth.—Who? It embodies the principle of incarnation, the principles of sacrifice, the principles of the glory of humanity. Let your society be thoroughly, entirely, and completely Christian. Further, let it be—as I be-



lieve you are determined to let it be—Presbyterian. There is one way in which you can make this manifest. I have just been inclined to order, at the expense of the mission that sends me out, five hundred copies of the Confession of Faith, and take them with me to Bonn. Remember you can now have these Confessions of Faith at 4d each, and I beg of you in the name of the King and Head of the Church, possess yourselves of that document; stand fast for the religion of your fathers—(applause)—stand fast, and if resisted, even unto blood. (Applause.) In the wide world there are no documents so nobly illustrative of Christianity as the Presbyterian; search the catechisms of the whole Christian world, the comparison can only be between two, and these two are both Presbyterian—the Catechism of the Germans, which I have taught to my Jewish converts and the shorter and the larger catechisms. These are the finest, the noblest embodiments of Christian doctrine in the world. Hold them fast, and train your children to a knowledge of them. That is one way of making your society Presbyterian. Further, and lastly, let your society be thoroughly catholic. Christian, that is the root; Presbyterian, that is the branch; catholic, you extend your affections and love to the whole children of God throughout the world. I cannot admit the idea of any man whom Jesus loves, and yet I am not to love. I cannot admit the idea of any man whom Jesus admits to the holy heaven above whom I am to shut out from my heart, my home, from the table of the Lord. Let your association, then, be Christian, Presbyterian, and catholic. My honoured father has come down along the stream of time, and spoken to you chronologically of Presbyterianism. Let me briefly consider it in a geographical sense. Here the rev. gentleman reviewed the state of Europe and America with regard to the position of Presbyterianism in those countries, and wound up this part of his address by remarking that the Waldensian Vallies, Scotland, the Presbyterian Church in Ireland, the Reformed Churches of Holland, France, Belgium, Prussia, Switzerland, Sweden, Denmark, were all essentially, and as to fundamentals, Presbyterian. He continued to the following effect:—I have been lately on a little excursion through the North and South of Ireland. All my old attachment to the principles of our fathers have been rivetted and confirmed by this excursion. I found everywhere a band of noble and godly men in the office of the mi-

nistry; and though there may be, and there are exceptions, over which we have to lament, yet in the towns I have visited, I have certainly found pastors pure, laborious, faithful men—therefore I love it. I have, secondly, found everywhere the spirit of peace, prevailing peace in their manses, peace in their churches, peace in the Presbytery, peace in the Assemblies. The tempests have purified the atmosphere, the storms have passed, and now, under the calm sunshine of the Saviour's love, the Churches are at rest. I rejoice, too, in the prevalence of temperance. I rejoice to say I dined once and again with Presbyteries where there was nothing but water—nature's drink—to refresh them. (Loud applause.) Nay, further, I rejoice far more in the spirit I found amongst the brethren.—That ancient spirit which some forty years ago prevailed, if I believe the testimony of my fathers, is dying out. That spirit which rejoiced in atticism and humour. That spirit exists now, but does not predominate. Men talk of New Testament Greek, and are asking me questions of manuscripts. I find the spirit of criticism and critical inquiry prevails; new and beautiful views of certain texts are put forward. Oh, how sweet to enter such a family—be it a minister's family, be it an elder's family, be it an ordinary member's family. It is the home of my heart, dearer to me than anything else in this world.—Jesus is the centre of it. His word is the law of it. His love is the life of it. His grace is the principle of it. His heaven is the eternal home of it. What an improvement! I know of nothing that tests the improvement of our Church so much as the spirit I have found prevailing amongst the pastors and elders, and many members of their flocks. Stand fast, then, I beseech you, young men of this association—stand fast in your principles. No Church of Christendom has been found worthy of more noble or more high-hearted martyrs than the Church of which you are members. No Church in Christendom has stood faster in the time of calamity to their colours. We hear of defections, but they are not worth naming. (Hear.) The great majority of those who depart are not worth retaining. (Hear, hear.) If Presbyterianism be not a religion for such gentlemen as Charles I rejoice at it. (Hear, hear.) It was the religion of St. Patrick, and “St. Patrick was a gentleman”—(laughter and applause)—and I may add, too, “come of decent people.” (Continued laughter.) Stand fast

in the principles of the Church of which you are members. When Lazarus was sick, and desired that Christ should visit him, his sister sent messengers to Jesus. And what did they say?—"He whom thou lovest is sick." They might have said, "Come now and visit Lazarus, for he loved you." Oh! if that be the difference between Calvinism on the one hand and Arminianism on the other, then, let me ever say, He whom Thou lovest is sick. Love made Him leave His throne—His love, and not thine. Love brought Him to the accursed tree—His love, and not thine. His love opened the clammy grave—His love, and not thine. His love took him, like an eagle soaring, from Mount Olivet to his native home—not as He came, but with your ransomed nature along with Him. As God-man He ascended to the throne which, as the Son of God, He left, and He ensphered your nature there. It was His love in the first place, His love in the second place, His love in the third place, His love in the hundredth, His love in the millionth place. Love from the first, love to the last, love for evermore. (Loud and continued applause.)

Mr. MAGILL, of Cork, being announced by the chairman, came forward amid applause, and said—Mr. Mayor, I came here like most persons to hear, and in no sense to speak. I should not rise at all, except to express the delight I feel at this large assemblage on an occasion so important as the present; and the great delight I have felt at the high moral tone of this present meeting; the delight also that I derive from the immense masses of thought poured out, as it were red-hot on this intelligent and cultivated assembly. I hope our young friends will lay it all deeply to heart, and have their lives largely influenced by it. The time for speaking is over, now is the time for action. I hope you will remember that this is to be a model association. It will be so, if they found it on these noble principles so eloquently enforced, so that societies like it springing up in Derry, in Dublin, and in Cork, may be founded on similar principles, and regulated by its precedent. If I were speaking my own experience of Young Men's Christian Associations, I would say that the rock on which they have split has been the tendency of young men to trust to systems of lecture, to patrons, to eloquent men, noble and great people, rather than to themselves, for if a young men's society is to prosper, young men themselves must do the work. (Hear.) Further, I think the idea of a

young men's society lies on this—the young man who really loves Christ is to be a missionary to every young man with whom he comes in contact. (Hear, hear.) Having spoken of associations of young men in Cork and other places, formed of Catholics and of members of the Church of England, to foster and propagate their respective forms of doctrine and Church Government, the rev. gentleman went on to say, I have to make a suggestion, it will be taken for what it is worth. If the speeches and lecture, so singularly good in the principles in them expounded, and the sentiments they expressed—if the whole of the proceedings of this meeting were printed in a pamphlet and largely circulated, I know of nothing more likely to do good. It would be difficult to conceive such an amount of Church history contained in so small a space, or such an exposition of Church principles buried in such masses of affection and love—such generosity of principle and nobleness of thought. (Hear, hear.) If the young men of this Christian Association will begin by getting this printed and circulated round about, they will do a thing that will tell on the doctrines of other towns besides this one. I am happy to see a state of things in Belfast which contrasts favourably with Dublin and other towns in this respect. You have got the crown of the Causeway down here, and I want you—and this is my counsel to you—to try to keep it. (Loud applause.)

It having been proposed by DAVID TAYLOR, Esq., that the Mayor do leave the chair, and that Lieutenant-Colonel Macpherson be called thereto, it was then moved and passed with acclamation that the best thanks of the Presbyterian Young Men's Association be given to the Mayor of Belfast, for his kindness in presiding on the occasion, and for the cordial sympathy he had expressed with the objects of the Society.

The Rev. WILLIAM JOHNSTON here suggested that the report of the proceedings should be printed, after which the meeting was closed by

The Rev. JOHN MENEELY pronouncing the benediction.



# A FORM OF SOUND WORDS

HELD FAST: 2 TIM. i. 13.

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## A CONFESSION OF FAITH,

DELIVERED IN THE PRESENCE OF MANY WITNESSES,

AT HARTLEY ROW, HANTS,

BY J. A. JONES,

*On his Ordination and Settlement with the Baptist  
Church in that place, as their Pastor,  
March 13, 1816.*

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“Buy the truth, and sell it not.” PROV. xxiii. 23.

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1853.

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## DEDICATION.

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*To the Baptized Church of Christ, assembling for Divine  
Worship in Jireh Meeting, Brick Lane, Old Street,  
London.*

BELOVED BRETHREN AND SISTERS,—

IT is with you, as your Pastor, that I have spent more than *twenty-two years*, being half of my *ministerial* days. You have therefore had full proof that what is here written, I have constantly preached. To *you* therefore I dedicate these Articles ; well knowing that they have your hearty approval.

I have some expectation of spending the small remnant of my days in your service ; and, when the few sands remaining in my hour-glass are run out, the Lord may send you a minister more talented and gifted ; but, *not* one who more sincerely desires the spiritual profit of your immortal souls, than your devoted Pastor,

JOHN ANDREWS JONES.

## PREFACE.

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CHRISTIAN READER,—

It is not my present intention to give you a narration of my long and eventful life, which has already been extended four years beyond the usual full limit of human existence : (Psa. xc. 10.) This I may *yet* do, if a little longer spared, in a series of Letters to one of my children, and leave it behind me as a memorial of sovereign goodness to *one* who is unworthy of any mercy. All I shall *now* say, is,—In my early life I was of the baneful deistical school ; and although I cannot say with the Apostle, that, “ I persecuted this way unto the death, (Acts xxii. 4 ;) yet, all that I *could* do, by ridicule, and opposition to the sacred Scriptures, *that* I did, at all times, and by all means.—But, when it pleased God in his own set time, to call me by his grace, *then* “ I conferred not with flesh and blood.”

In the latter end of the year 1807, a very aged servant of Christ,\* was directed by the Lord, to pay

\* This aged minister was Mr. John Gill, pastor of the Baptist church at St. Alban's, Hertfordshire. He was a nephew of the celebrated Dr. Gill, and was ordained at St. Alban's, June 7, 1758. His uncle Dr. Gill, and Mr. John Brine, conducted the services on the occasion. I am informed that he never before preached at Guildford, and certainly not afterwards. He was shortly, through age and infirmities, laid aside from the work of the ministry, and went to his rest, March 8, 1809, in the *eightieth* year of his age, having held the pastoral office more than fifty-one years.—I have often declared my firm belief, that he was sent by the Lord on purpose to Guildford, as an instrument, in His hand, in the conversion of my soul.

a visit to Guildford in Surrey, where I then lived. Curiosity led me to hear him preach. His text, was John x. 27. The Lord caused some remarks made by him about the middle of his sermon, to *reach my heart*. I became a convinced sinner, and ultimately, a believer in Christ alone for salvation.

There had been a Baptist cause at Guildford as early as the year 1646, but although it had existed up to *this* period, 160 years, yet the ordinance of *baptism* was never known to have been administered there. The cause was in a very low state indeed ; there was a *chilling Endowment* hanging over it ; and perhaps there might have been one or two (or less) in as many years, added to the church, after having been baptized on Worplesdon Common, about three miles distant.

Brother George Comb, who was afterwards pastor of the church in Soho Chapel, Oxford-street, lived at that time in the same house with me at Guildford ; *he* also had been recently brought to the knowledge of the truth. We both felt deeply the low estate of Zion ; arrangements were entered into, and a baptistery was made in the old meeting-house ; and myself and brother Comb, with another person of the name of Head, were the *first* publicly to profess our obedience to Jesus, as Zion's King and Lawgiver, in walking in the way of his own appointment. We three were baptized July 3, 1808, and, when added to the church the same day, our whole number of members was *nine* persons, including the pastor, Mr. Thomas Wood.

I must study brevity.—Within six months of my



baptism, I began to say a little in my Master's name ; first in a small room of an aged widow, to a few persons who met with me there of an evening, weekly, for prayer, &c., and ultimately I was directed hither and thither, to several places, as, Chertsey, Haslemere, Alton, &c., until, in an eventful period, ever to be, by me, remembered, I found my mind strongly impressed to travel from Farnham to Hartley Row in Hampshire, (a distance of nine miles) merely intending to hear a Mr. Thomas Burgwin, who usually preached there. This was on the Lord's-day, September 26, 1813. I was altogether unknown to any person there, and of course totally unexpected ; but, being requested by them, to preach in the afternoon, I did so, from Zech. iv. 10. It resulted in an invitation to come again. I supplied them two years and a half ; and after having received three invitations from the church, the last signed by fifty members, to become their pastor, I found necessity laid upon me to accept their call. My ordination took place on Wednesday, March 13, 1816. It was a holy and solemn day throughout. Mr. John Bailey, of Zoar Chapel, Goodman's Fields, asked the questions ; Mr. John Stevens, of Meard's Court, gave the Charge, from Col. iv. 17, (one of the greatest and most weighty he ever delivered :) and Mr. George Francis, of Snow's Fields, preached a most affectionate sermon to the church, from Eph. v. 2. The vast importance of the sacred engagement to the pastoral office I had entered into, absorbed my whole soul. I searched diligently as to what *were* my real religious principles ; in a word

“those truths I most surely believed.” (Luke i. 1.) I weighed them carefully, I drew them up prayerfully, and I publicly delivered them, on that memorable day, in the fear of God, and in the presence of very many witnesses. These sacred truths have formed the sum and substance of my ministry, from that time to the present, (or rather from first to last, ranging over a period of forty-four years.) I am not conscious of having swerved from them in any instance. They have supported me in life, amid most severe trials, and will be my support in death. I write *probatum est* on the whole ; and I close with the apostle, in desiring, that, “According to my earnest expectation, and my hope, that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death.” Phil. i. 20.

*Jireh Meeting, London,  
July 3, 1853.*

The forty-fifth Anniversary of my baptism ; and in the seventy-fourth year of my natural life.

## A CONFESSION OF FAITH, &c.

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MR. JOHN BAILEY, of Zoar Chapel, who asked the usual questions, having requested me to give some account of my views of truth, &c., I did so in the following particulars :—

Sir,—I am desired by *this church* to be *explicit* in a public declaration of my religious principles, and I would do so with all readiness of mind, yet I hope with much humility and self-abasement, from the consideration of how little a poor worm of the dust can know of great and important truth. But, in the presence of the great Searcher of all hearts, and in the midst of this church and congregation, I make the following public declaration of those views and truths which I most surely believe in my heart, and would confess with my mouth ; from a thorough conviction and persuasion, that the same may, and can be, proved from the oracles of God. And,

### 1. OF THE BEING OF A GOD, AND OF THE HOLY SCRIPTURES.

I do in the first place, believe in the eternal existence of a Supreme Being ; even in one living and true God : eternal, without beginning of days, or end of years. This truth all nature proclaims aloud through all her works. The smallest insect, the grass of the field, yea, even the minutest grain of sand, bear the signature, and declare the existence of an All-wise, Infinite, and Almighty Creator.

Though the existence of God is clearly seen, and may be proved in *nature*, yet in his infinite wisdom, he hath graciously condescended to make a more positive and explicit *revelation* of himself, and his perfections,

together with his purposes, ways and works, mind and will, towards the creatures he has made. This revelation I believe to be contained in the sacred Scriptures of the Old and New Testament : and I do therefore look upon and receive this Divine and most blessed precious Volume, called the Bible, as *the word of God*. I avow the *doctrines* therein as the ground of my faith, and the *preceptive* parts thereof, the law in the hand of Christ, as Zion's Lawgiver, to be the rule of my practice, temper, and conduct. In a word, I view the Bible as the great charter of grace, and its contents as the words of eternal life ; and I desire implicitly to submit to its sacred dictates, as unto *the word of God*, and that *in all things* I believe and practice, without any the least reservation whatever. Ever going "to the law and the testimony," (Isa. viii. 20,) as the touchstone of examination, and the great oracle of decision. I dare not mould the Scriptures to *suit* my creed ; but, would believe and practice what the word of God declares, and because God, whose word it is, has declared the same.

I reject the books called *Apocrypha*, not considering them of Divine inspiration, at best as doubtful, and as forming no part of that revelation which God hath given to man.

## 2. OF THE HOLY TRINITY.

I avow my firm belief in the doctrine of the Holy Trinity ; of the Father, of the Son ; and of the Holy Ghost : in essence *one*, in persons *three*. The triune Jehovah, the Lord God Almighty, possessed of absolute and infinite perfections : eternal, omnipotent, omnipresent, the faithful God. Great in his signs, mighty in his wonders, his kingdom an everlasting kingdom, and his dominion from generation to generation. I not only maintain the essential Deity of the Father, but *equally* so of the Son, and Holy Spirit : equal in eternity ; equally possessed of Divine attributes ; bearing Divine and infinite names ; entitled to, receiving, and that justly, Divine honours, adoration, and praise. One in nature as in essence : not existing one *from* another,



such as the Son being in the Divine nature, *begotten* of the Father ; and *then* the Holy Ghost proceeding (as God) from both. *No, sir.* I believe that the Son, in his adorable Divine nature, is the self-existent Jehovah, and not a begotten God. That he is so, not by creation, derivation, generation, or indwelling : but uncreate and underived. “My Lord, and my God !” Further, I believe that the Holy Ghost is not an *emanation* merely from the Father and the Son, but, a glorious distinct person in Jehovah. A witness to the eternal engagements between the Father and the Son in the economy of redemption ; *Him* who anointed Christ God-man Mediator with the oil of gladness above his fellows ; *Him* who is the sole author of regeneration, the quickener, and Almighty infuser of life, light, and grace in the hearts of the elect children of God : and, who maintains that grace which he has imparted, till it is consummated in glory. I believe these things firmly, on the authority of the sacred Word of God. The Trinity in Unity is, with me, a precious article of faith. It is an incomprehensible mystery, greatly exceeding my feeble powers of comprehension ; but I find, “It is written ;” I therefore believe, wonder and adore !

### 3. OF CREATION.

I believe that from an act of the Divine *will*, God was pleased to give birth to *time* by *creation*. That he created all things, by and for, Jesus Christ. That he brought all things out of nothing into *being* and *existence*, even the heavens and the earth, the sea, and all that in them is. And, last of all, that he created *man* ; upright, holy, innocent, and happy : “in the image of God created he him.” With a capacity of serving and glorifying his all-bountiful Creator. I believe that man was, in his innocent and holy estate, constituted and appointed as the federal head of all mankind. God gave him his holy *law* under the form of a covenant, and was pleased to guard the same with proper sanction, and penalties on the breach thereof : promising him *life* on his obedience, and threatening him with *death* in the event

of his disobedience. His standing or falling was to affect *not only himself*; but, to reach unto, and extend itself, with all its effects, *to every individual of his posterity*. “God made man upright.”

#### 4. OF THE FALL OF MAN.

I believe that *man*, even our first parents, did not long continue in this holy and innocent estate; but, being *mutable*, did (upon Satan’s tempting, and God’s permitting) voluntarily incline to evil. He broke the holy *law* of his God, fell from that state in which the Lord God had created him: and *by* his fall, he drew himself, and *all his posterity*, into a state of sin and misery. Thus *sin entered into the world*, and *death* by sin, as the *wages* thereof: and, that in consequence of the Adam-fall transgression, all and every one of the human race, are conceived and born in sin; they are corrupted and void of all holiness and righteousness. Rom. iii. 10. That our whole nature is entirely corrupt and sinful; that we are without righteousness and without strength; and that *every man* born into the world is become guilty before God; and that by the deeds of the law no flesh living can be justified. Gal. iii. 10.

#### 5. OF THE INABILITY OF MAN.

I believe that man, fallen man, is unable to *recover* himself, either in whole or in part, from the ruins of his fallen estate. That his *fall* was wholly of, and from, *himself*; and, if recovered therefrom, and *saved* from everlasting perdition, it must be WHOLLY of, from, and by, the Lord Jesus Christ. “O Israel, thou hast destroyed thyself; but, in *Me* is thine help.” Hos. xiii. 9.

#### 6. OF SPIRITUAL BLESSINGS.

I now stand upon most holy ground; and, in giving you my faint views of those blessed everlasting transactions, covenants, and engagements of the *Three in Jehovah*, who were pleased in infinite wisdom that *One* in the incommunicable essence, should, from eternity

be *viewed* and considered as united to a creature set up as the *Son* of God, in his complex character, God-man from everlasting : I would desire, with all humility of soul, to *pull off the shoe* ; well knowing that indeed the ground is most holy. Yet, as that which is *revealed* belongeth to us ; I therefore believe, from the Bible, that, "It pleased the Father, that all fulness should dwell in Christ Jesus," who is the Son of God, not in the Divine nature only, nor yet in the human nature only, but, in the union of both natures ; *God* and *man* in *one Christ* : the only begotten of the Father full of grace and truth. *As such* he was set up from everlasting ; and unto him, in his headship capacity, was the elect church presented, given and accepted. A church composed of a determined number of persons, viewed and chosen in Christ, over and above, and beyond the consideration of their fall in their nature-head, Adam. A church loved with the everlasting, sovereign, immutable, unchangeable, discriminating *love of God* ; even with the same love wherewith God loved Christ, (John xvii. 23.) A church blessed withal with *all* spiritual blessings in heavenly places in Christ, who is their Head, and they the members of his body : Him the *Bridegroom*, and they the *bride*, the Lamb's wife. And I believe that by virtue of the *union* which subsisted between Christ and his church and people, that they were *preserved* in him their *elect-Head*, when they fell in their *nature-head* Adam.

## 7. OF PREDESTINATION.

I believe that God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things, whatsoever cometh to pass : yet so as God is thereby neither the *author* of *sin*, nor hath he *fellowship* with any therein ; nor is violence offered to the will of the creature ; nor yet is the liberty or contingency of *second causes* taken away, but rather established. In which appears his wisdom in disposing of all things, and his power and

faithfulness in accomplishing all his decretive will and purpose.

In this decree of God, for the manifestation of his glory, (even the decree of *Him*, the sovereign Jehovah, whose *will* is the highest rule of righteousness) *some* of the race of mankind were predestinated, or fore-ordained to eternal life *through* Jesus Christ, to the praise of his glorious *grace*; others, being left to act *in* their sin, to their just condemnation, to the praise of his glorious justice.

#### 8. OF THE COVENANT OF GRACE.

I believe a covenant of grace and mercy was entered into in the councils of Jehovah from everlasting, concerning the salvation, recovery, and redemption of the *elect*, viewed as fallen in Adam. That the Lord Jesus Christ, their Head and Representative in the courts of heaven, was most graciously pleased to undertake their cause; and of his infinite love to his dear people, he became their Surety; and engaged, in the fulness of time, to become incarnate, to be made of a woman, made under the law; and, in their nature, to fulfil all the righteous demands of the law for them; and, by the shedding of his own blood, to make an atonement *for*, and redeem them *from* that dreadful state and condition they had brought themselves into by reason of sin and transgression. The Son engaged in this covenant; the Father accepted; and the Spirit witnessed and ratified the same. And unto Jesus it was *promised*, that he should see his *seed*, even the travail of his soul, and be satisfied; and that the pleasure of the Lord should prosper in his hand.

#### 9. OF CHRIST'S INCARNATION; AND, OF THE ATONEMENT.

In order to accomplish the gracious purposes of eternal love, and infinite mercy, I believe the Son of God, did, in the fulness of time, become *incarnate*; took hold of our nature by the assumption of it; and became true and very *man*: even God and man, united in the person of *one* Christ. In that nature he paid the most consummate obedience to the Divine law, magnified it,



and made it honourable : and finally, being from the moment of his *birth*, to the end of his *life*, a sin-bearing Saviour, and, having all the sins of all his people imputed to him, charged, and laid upon him, Divine *Justice* exacted of him the *whole debt* of sufferings, and the whole curse of the broken law, due to the sins of all the elect, and which was inflicted on *Him* : and thus he died the ignominious death of the cross, pouring out his blood, yielding up his life, and offering his soul a sacrifice for sin. And, by his incarnation, obedience, life, sufferings, blood-shedding, sacrifice, and death, *on behalf of his people*, that he has made an end of their sins, finished transgression, made reconciliation for iniquity, and brought in, for them, everlasting righteousness.

In the sufferings of Christ I behold, in the clearest light, the infinite evil of *sin* displayed, the wrath of God revealed against it, the law magnified, the sinner pardoned and justified, and God himself well-pleased.

#### 10. THE RESURRECTION OF JESUS.

I believe that the Lord Jesus Christ, the crucified, arose from the dead the third day ; by which he gave full evidence that the debt he became responsible for, he had perfectly *paid* ; the sins of his people for which he suffered, were *entirely expiated* ; infinite Justice and the Divine law, fully satisfied ; the powers of darkness vanquished, death itself overcome, and *him* that had the power thereof, even the devil, destroyed ; and, everlasting life, and a glorious immortality brought to light. He was delivered for our offences ; he died for our sins ; and, he was raised again for our justification. Moreover, the resurrection of Christ affords an assurance and pledge, that, the sleeping dust of his redeemed ones shall be raised again, and live and reign in endless glory, by virtue of *union* to Him, their everliving Head.”  
“ Because *I* live, *ye* shall live also.”

#### 11. OF JUSTIFICATION IN CHRIST'S RIGHTEOUSNESS.

“ The *matter* of the justification of the church is the

righteousness of Christ ; and the *form* of it, the imputation of his righteousness to *us*.”—*Brine*. I believe, therefore, that all who are righteous in the sight of God, are made so *only* by the righteousness of Jesus Christ, which is imputed by the Father unto them. That Christ’s righteousness is perfect, immaculate, glorious, and everlasting. That it is the church’s glorious *robe* ; woven, wrought out, finished, and brought in, by Christ *alone*. In reference to God himself, justification is not a *transient*, but an *immanent* act, and consequently eternal. The elect were blessed with *all* spiritual blessings in Christ, before the foundation of the world : and justification is a spiritual blessing. It is an act of God’s free grace. Titus iii. 7. Christ is the great object of justification. “He is made of God unto us *righteousness*,” &c. 1 Cor. i. 30. The grace of *faith*, by which we *apprehend* our justification, is of the operation of God ; it is the eye of the soul, whereby we view Christ, and discern his righteousness as imputed to us for our justification. Faith is not necessary to the *being* of justification ; but it is necessary to a personal justification in a man’s own conscience, in order that he may have *peace with God*. This is the meaning of the apostle ; where he writes—“Therefore being *justified by faith*, we have peace with God. Rom. v. 1. Some indeed transpose the comma, they remove it from the word “*faith*” and place it after “*justified*,” “therefore being justified, by faith we have peace with God ;” which is needless, for the apostle is not treating here of *him*, and what he has done, as our righteousness, but *how* we know for ourselves our own interest therein, which is by *precious faith*. So that those for whom Christ lived, suffered, bled, died, and rose again for their justification, are brought in due time, by the grace of God, to *believe* in his precious name, to trust in his glorious righteousness, most heartily to approve of it, to embrace it, and to cast their own away : in a word, to depend on the righteousness of Christ alone as their glorious robe ; (see Isa. lx. 10.) Thus being *now* “justified by faith”

in the courts of their consciences, they have and enjoy peace with God, through Jesus Christ our Lord. I have been the more particular, Sir, on this article of Justification, as I consider it to be a doctrine of vast importance, but which is seldom clearly defined.

## 12. OF THE INTERCESSION OF CHRIST.

I believe, not only that Christ died for our sins, and was raised again for our justification ; but, that he also ascended up on high, even into heaven, and is seated at the right hand of the Father, clothed in his blood-dipt vesture ; and *there* as their all-glorious High Priest, and all-prevalent Advocate, maketh continual intercession for his church and people ; pleading their cause by the merits of his own blood ; and unceasingly presenting their prayers, groanings, and petitions, being perfumed with the much incense of his death and sacrifice. It is also through the intercession of Jesus, that his people's *faith* in time of trial fails not, that their prayers are heard, and that their praises ascend up with acceptance before the eternal throne.

## 13. OF THE HOLY SPIRIT'S WORK.

I believe that the Holy and Eternal Spirit is the Lord and giver of spiritual life and light to all those for whom Christ died. That it is his great work and office, to quicken, enlighten, awaken, and raise up the sinner from his state of death in sin, to convince and convict him of his sin and sinfulness, to cause him to cry out for mercy, to lead him to Jesus, and to enable him to believe in his name for the salvation of his soul : and having thus made him alive to God, and called him by effectual calling, as the purchase of Christ's blood, He will *keep* him by his power, through faith unto salvation. *Without* the work and operation of the Spirit, there is no spiritual life *at first* ; and, without the continual influences, waterings, revivals, teachings, manifestations, leadings and guidings of the same ever-blessed Spirit, the believer can have and enjoy no communion and fellowship with his covenant God and Father, in and through Jesus Christ his covenant Head.

## 14. OF GOOD WORKS.

I believe that man in a state of nature (being fallen, corrupt, and depraved) *cannot*, in and of himself, produce and bring forth *works* good and acceptable in the sight of God. That the Holy Spirit, even God the Holy Ghost, by his most blessed and gracious *indwelling* in the soul, influences those who are truly and savingly converted unto the Lord, to bring forth and shew forth, *good* works, even the *fruits* of righteousness, which are by Jesus Christ, unto the glory and praise of God. It is the Holy Spirit that influences them unto every good word and work. He leads his own workmanship, whom he has regenerated and converted, to walk in the paths of holiness and righteousness, to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world : to grow up into Christ in all things ; to be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world ; so holding forth the Divine reality of the *word* of life, by the *spirit* of life brought home to their souls. Under the Divine influences of the Holy Spirit, believers aim after, and press on towards an increased conformity to the holy image and pattern of Jesus ; to cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God : it being the desire of their souls, that, “the very God of peace may sanctify them wholly, and, that their whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.”

## 15. OF FREE WILL.

I believe that man, in his holy estate of innocency in which he was created, *had* power and freedom, both to *will* and *do* that which was good and well-pleasing unto God. That man by the *fall*, hath wholly lost all ability, and will, to any spiritual good accompanying salvation. The imagination of man's heart is evil from his youth.



Yea, God hath seen and declared, that “every imagination of the thoughts of his heart is only evil continually.” He is dead in trespasses and sins : he is not able by his own strength, to *convert* himself, or to prepare himself, in order to his conversion.

I believe that when the Lord converts a sinner, he speaks to his heart by his all-powerful voice ; he brings him to his footstool to cry for mercy ; and he enables him, by his grace alone, freely to will and desire to have an interest in Jesus, his blood and righteousness ; and it is God who enables him to live to his praise and glory. All this amazing grace is not from any *foreseen* good in man, nor from any power inherent in him, *co-working* with God : but the whole is of no less power and efficacy than *that*, even the working of *His mighty power*, which raised up Christ from the dead. Eph. i. 19, 20.

#### 16. OF EFFECTUAL CALLING.

I believe that God’s gifts and callings are without repentance ; and that *all* those whom he hath chosen, and whom Christ hath redeemed, are, in his appointed hour, place, and means, *called* with a holy, effectual calling, savingly converted, given to believe in Christ, and to receive *Him*, who is made of God unto them, wisdom, righteousness, sanctification, and redemption. As believers in Christ, they have the witness in themselves ; they have the Son ; they have life, and shall not come into condemnation, but are passed from death unto life, and shall be kept by the power of God, even to the end.

#### 17. OF GOSPEL REPENTANCE.

I believe repentance unto life to be an evangelical blessing ; that Jesus Christ is exalted a Prince and a Saviour, to give and bestow it on the elect Israel of God. This repentance has been well described as “tears dropping from the eye of precious faith, on beholding the slain Lamb on Calvary’s cross.” Repentance is that grace whereby the soul being made sensibly to feel

and know the exceeding sinfulness of sin, viewing it as an offence against the holiness of God, hath heart-meltings, and heart-loathings, cries out for mercy, is humbled with godly sorrow for sin, detestation of it, and self-aborrence; and prays to God for deliverance and pardon, through Jesus Christ.

#### 18. OF PRECIOUS FAITH.

I believe that precious faith, even the faith of God's elect, hath especial relation to the Lord Jesus Christ, who is the author, object, and finisher thereof. That it is a grace wrought in the soul by the Spirit of all grace. In its operation, it is the goings forth of the soul after life, and salvation by Jesus Christ; it is an humble, cordial, hearty reliance on the Lamb of God; it is a relying on the sacred record of God in his holy word, concerning his dear Son. By faith, Christ is *beheld* as an all-sufficient Saviour, he is *looked to* alone for salvation; believers *come* to him, cordially accept of him, freely receive him, lay hold of him, and rest and depend on him alone for pardon, peace, complete salvation, and eternal life.

I repudiate and reject the unscriptural Fullerian sentiment of *duty-faith*. To enjoin and invite *all* to believe in Christ, and to inculcate it as their *duty* to do so, unless Christ *died* for all men, is, to say the least of it, a most thoughtless inconsistency. There can be no union between a limited *provision* for *some*, and an unlimited exhortation for *all* to partake of the same. If Christ *died* for all, then *invite* all. "The legs of the lame are not equal," &c. Prov. xxvi. 7.

#### 19. OF CHRISTIAN LIBERTY.

I believe the liberty that believers enjoy under the gospel, consists in freedom from the guilt of sin, the wrath of God, and the curse of the law; deliverance from the kingdom and bondage of Satan, the dominion of sin, the fear and sting of death, victory over the grave, and deliverance from everlasting damnation. They have also most blessed freedom of access to a

covenant God and Father, through Christ Jesus ; approaching boldly to the throne of grace. And they also yield *obedience* to the Lord, not out of a slavish fear, but of a child-like love, and willing mind.

To practice sin, or to cherish any sinful lust, upon *pretence* of Christian liberty, maketh *manifest* that the person is a stranger to Christian liberty : it wholly perverts and destroys the very design of the grace of the gospel of God, which is, " That being delivered out of the hands of our enemies, we should serve him without fear, in holiness and righteousness before him all the days of our life."

## 20. OF THE CHURCH OF CHRIST.

I believe the church of Christ consists of the whole number of the elect whose names are written in heaven : loved by the Father, redeemed by the Son, and regenerated by the Spirit. Christ, the Husband and Head ; they the bride, the elect mystic members. I believe a *visible* church of Christ, to be a company of persons *professedly* wrought upon by the Holy Ghost, called by sovereign grace, separated from the world, evidencing their obedience unto Christ, and willingly consenting to walk together, according to his appointment : giving themselves up to the Lord, and to one another by the will of God, in professed and practical subjection to the Ordinances of the gospel. I believe that such persons meeting together in the name of Christ, in the use of the means of grace, have good scriptural grounds to expect the presence and blessing of Christ upon them, and amongst them. I also believe a particular Church of Christ, gathered and organized according to the Scriptures, to consist of officers and members. The *officers* appointed to be chosen and set apart by the church, are bishops or pastors, and deacons ; each chosen by the common suffrage of the church itself, out of, and from amongst themselves, and solemnly set apart to their respective office, by prayer unto God.

## 21. OF THE ORDINANCES OF THE GOSPEL.

I believe that Baptism, and the Lord's Supper, are standing Ordinances in the church of Christ, by Him appointed, and that they are to be attended to, and observed by his people to the end of time.

## 22. OF BAPTISM.

I believe that baptism is *immersion* in water, in the name of the Father, and of the Son, and of the Holy Ghost. That the ordinance of baptism is a lively emblem of the death, burial, and resurrection of Jesus, on behalf of his people ; also of their being cleansed from sin in the fountain of his blood, their dying to sin, and rising again to walk with Jesus in newness of life.

The requisite qualifications for this ordinance, are, I believe, *faith in Christ*, and a *profession* of that faith. Nor does it appear from the command of Christ, or the practice of his apostles, that there is any scriptural authority to administer this solemn ordinance in any other *way* than by *immersion* ; or, to any other *subjects* than adult persons, *men* and *women*, professedly *believers* in the Lord Jesus Christ with all their hearts ; and who are considered in the judgment of charity, to *be* believers in his name.

## 23. OF THE LORD'S SUPPER.

I believe that the Lord's Supper is an ordinance instituted and appointed by the Lord Jesus Christ, for his people to attend unto, celebrate, and receive ; in which, by solemnly breaking of *bread*, and pouring out of *wine*, and receiving, eating, and drinking of the same, they do shew forth the Lord's *death*, till he come. This precious ordinance is designed to impress our minds with a lively sense of the evil of sin, the sufferings of Jesus *for* sin, and, the benefits derived to us *through* those sufferings ; together with that union and communion which believers have with Christ, and with one another.



Further,—I do not find, *from the Scripture*, that in the apostles' days, any person partook of this ordinance, until they professed faith in Christ, were baptized (*i. e.*, immersed in water), and joined to the church. I therefore do not approve of, but I most determinately renounce and reject, what is called *mixed communion* at the Lord's table, of baptized and unbaptized persons; and also of unbaptized persons being received as members of a baptized church of Christ.

#### 24. OF DEATH ; AND THE RESURRECTION OF THE BODY.

I believe that it is appointed for man once to die ; that death is the separation and disunion of soul and body. The *body* returns to the dust, and is sown in corruption, to be raised again in *incorruption* ; and the souls of believers in Jesus, are immediately, on being dislodged from the body, in His immediate presence, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore.

I also believe that there will be a resurrection of the dead, both of the just and unjust ; and, that God has appointed a day, in which he will judge the world in righteousness by Jesus Christ. The end of God's appointing this day is, for the manifestation of the glory of his mercy, in the salvation and glorification of the elect ; and, of his justice in the damnation of the reprobate.—“Then shall the righteous shine forth as the sun in the kingdom of their Father ; then shall they behold the glory of Jesus, be made like unto him, see him as he is, dwell and reign with him for ever and ever. Amen. But the wicked, those whose names are not found written in the Lamb's book of life, whose sins remain unatoned for, and placed to their own account, will *then* hear their tremendous sentence pronounced upon them,—“Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.”

Thus will God be glorified, the elect saved, and Christ, the Bridegroom, united to his bride for ever and ever. Amen ! Even so ; come, Lord Jesus !

I have now, Sir, rehearsed in your hearing, those *principles* which I believe to be *Scriptural*, the truths of God, according to the standard of his holy written *Word*. Up to this day they have constituted the subject-matter of my feeble ministry ; and, the Lord enabling me, I humbly hope to continue unreservedly to proclaim. What is before me I know not ; but my desire and prayer is, that in all my future ministrations, in this church or elsewhere, I may be kept continually looking *to*, and depending entirely *upon*, the blessed teachings and influences of the Holy Spirit of all grace ; who can alone, make and keep me, an able minister of the New Testament ; cause me to profit his people ; lead me more and more into truth ; keep me from all error ; and preserve me ; looking to that blessed day, when my Lord and Saviour shall say unto me,—“ Well done : thou hast been faithful over a few things, enter thou into the joy of thy Lord.” May *this* be *my* mercy. Amen.

## ADDENDA.

FIVE years subsequent to my settlement at Hartley-row, while residing for several weeks at Denford Lodge, in Northamptonshire, and having some time on my hands, I employed a portion of it, in *maturely* considering, and *weighing in the balances of the sanctuary*, article after article, this my Confession of Faith. The employ more and more *confirmed* me in the truths I *had* professed ; so that I found *no* occasion to make any alteration.

About that time I met with some weighty remarks of the late Mr. Cecil, of Bedford-row, which being much to the purpose, I now transcribe.

## THE SHELF.

“I have long adopted an expedient, which I have found to be of singular service. I have a *shelf* in my *study* for tried *authors* ; and, I have a *shelf* in my *mind* for tried *principles* and tried *characters*.

“When an *author* has stood a *thorough examination*, and will bear to be taken as a *guide*, I put him on the *shelf*. When I have *fully* made up my mind on a *principle*, I put that principle on the *shelf*.

“A hundred specious subtle *objections* may be brought against this principle ; but, as I am generally able to recal to my mind some of those reasons which *weighed* with me, in *making up my mind* on the principle, *I am satisfied* : and, the principle *continues* on the *shelf*. When I have turned a *character* over and over, on all sides, and seen him through and through in all situations, *then* I put him on the *shelf*. There may be *conduct* in the person, which may stumble *others* ; there may be great *inconsistences* ; there may be strange and unaccountable *turns* ; but, *I have put that character on the shelf* : difficulties will all be *cleared up*, and every thing will *come round again*.

“I should indeed be very much chagrined, to be *obliged* to take an author, a principle, or even a person,

*down from the shelf, which I had once put up there ; and, the best guard against it, is,—not to be too hasty in putting them there."*

Reader ; by way of application of the above remarks, on a close prayerful review, I again placed my principles *on the shelf*, on May 10th, 1821. Thirty-two years have ran their round since *that* day, and these principles still *remain on my shelf*.

I have *read* a little (perhaps *more* than a little) ; I have investigated, as closely as I could, various conflicting opinions on doctrine ; still those principles, with which I set out in the ministry, *remain on the shelf*. And I do again *this day*, set my hand and seal to the same. I have bought the truth, I have dearly paid for it ; and, the Lord preserving me, it is not to be sold, even at any price. "Wisdom is more precious than rubies." Prov. iii. 15.

I leave what I have now published, as a small *Legacy* to those who may appreciate it ; saying to the reader, "*Prove* all things, and *hold fast* that which is good." 1 Thess. v. 21.

The *Arminian* will probably reject these Articles altogether ; the *modern Calvinist* will consider them *far too high* in sentiment ; and, it may be, that *another class* of persons, may characterize them as *too low*. After all, the question is,—*are they Scriptural ?*

"This is the judge that ends the strife,  
When wit and reason fail."

If any reply should be attempted to be made in disproof of either of these Articles, I shall offer no rejoinder. I had a suit of *controversial armour*, which I occasionally put on, in *bygone* years ; but *latterly* I have laid it up in the arsenal. "What I have written, I have written."

J. A. J.

"Beneath his smiles my heart has liv'd,  
And part of heav'n possess'd ;  
I praise his name for grace receiv'd,  
And—trust him for the rest."



OBSTACLES  
TO THE  
PROGRESS OF CHRISTIANITY  
IN  
INDIA.

A LECTURE  
BY  
THE REV. JAMES M'KEE,  
GENERAL ASSEMBLY'S MISSIONARY IN INDIA.

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*From the BELFAST NEWS-LETTER of February 8, 1858.*

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BELFAST:  
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# OBSTACLES

TO THE

## Progress of Christianity in India.

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ON Wednesday evening, 3rd February, the Rev. J. M'KEE, General Assembly's missionary in India, delivered a lecture in May Street Presbyterian Church, on the subject of "Government Patronage of Idolatry in India." The attendance was very large and respectable. Amongst those present we noticed:—Rev. Dr. Cooke, Rev. Dr. Morgan, Rev. Robert Knox, Rev. George Shaw, Rev. Hugh Hanna, Surgeon Browne, R.N., Thomas Sinclair, Esq., Wm. Bell, Esq., William Addison, Esq., &c.

After praise and prayer had been engaged in, conducted by the Rev. ROBERT KNOX,

The Rev. Mr. M'KEE, occupying the pulpit, proceeded to deliver his address. He said—my dear friends, I wish to make a few observations before proceeding with my lecture, by way of introduction. I wish to say that at the present time, we are in danger of bringing unreasonable charges against our Government. We should bear in mind that the Government now existing in India is the best that ever swayed the sceptre there, and that they have brought about many salutary reforms. Suttee has been abolished, infanticide has been abolished, the tragedies of the Ganges have been suppressed, education is encouraged, and vast sums have been expended in public works for the improvement of India. While we bear testimony to the misrule of the Government, we cheerfully admit that they have accomplished much good in their vast territories. With these remarks, I proceed.

We thankfully acknowledge that, by the agency of missions, much has been done for India. We can point to one hundred thousand natives who have publicly renounced error and avow their faith in Christ. We can point to one hundred and twenty thousand pupils in Mission Schools, receiving a Scriptural education. We can assert, and prove, that the truth is leavening the masses and uprooting prejudices, but we admit that fruit in India has fallen far

short of labour expended. We admit that the churches have a right to expect more abundant fruit, and we assert that missions to other parts of the world have been much more successful. Missions have been established in India for one hundred years. They have been gradually increasing in efficiency, till now we number from the various Protestant Societies in Europe and America, nearly 500 missionaries. These are effectually supplemented by a large native staff of evangelists, catechists, and colporteurs, and all supported at great expense. The agency is thus seen to be large, but the results have been far less glorious than we are entitled to expect. While no one mission has been unsuccessful, many feel that they have been struggling forward against a mighty stream, in the levels of which they advance, but anon they encounter a cataract which sweeps them back, almost to the point from which they started. Now how is it that in these well-worked missions we have had so little success? I say well-worked, for in this matter we can compete with the world. We have in India as wise, as faithful, as talented and as active missionaries, as can be found in the whole mission-field of the world—for example, we may point to a Duff and a Glasgow, a Wilson and a Montgomery, and to others of the Church, London and American, missions of this class. But how is it that far less extensive missions have been far more successful? By a mere handful of missionaries have thousands upon thousands in the South Sea Islands been brought to God. How is it that in Madagascar has there, amid fire and sword, been a manifold greater number of converts than in India, in proportion to the agency employed? How is it that in Burmah, with its despotic king, too, the fruit among the Karens has been proportionally much more abundant? How is that the Sandwich Islands, and many parts of Africa, have yielded such an abundant harvest; while India—India comparatively enlightened—lags so far behind? This is a grave question; let us give it a deliberate consideration.

No doubt our missionary operations are in many respects defective and imperfect; but they are not more so than other and more successful missions. One reason justly assigned is, that Hindooism is one of the most formidable systems of error ever Satan reared. If any one system of error conduct its devotees farther from the true God than another, that system is Hindooism—if any one system be more demoralising than another—if any one more enslaving.



than another—if any more completely destitute of truth—if any more insulting to Heaven than another—if any one heavier and more grievous to be borne than another, that system is Hindooism. Hindooism lays its withering grasp on the infant months before he is born; and it grasps him more and more firmly till the hour of his cremation. Hindooism must direct him in all he thinks, in all he does, in all he speaks, in all he learns, in all he eats, and in all he worships—the whole man, body, soul, and spirit, is swallowed up in Hindooism. Select a few of the virtuous feelings of the heart, and all the worst, the vilest, and the most licentious of the imaginations that ever rankled in the depraved mind—deify these, and you have the Hindoo's gods. From these learn what his practice must be. Here, I say, is one of the most gigantic and formidable systems which Satan ever matured. But will this sufficiently account for our slow progress in evangelisation of India? We think not. Satan in India and Satan in Madagascar and the South Seas are not different.—The same benign and Almighty power, which overcomes the less formidable systems, has promised by the same weapons to overcome the more formidable. Hence, we think, this reason is inadequate.

The inconsistency and immorality of Europeans are indeed a formidable obstacle to the evangelisation of the natives. The natives perceive the conduct of those called Christians at utter variance to the principles of Christianity; why then trouble themselves about a religion which has no influence on its professors? Still, we maintain, this will not account for our want of success. We have now in India many European officers and their families who, in their whole conduct, are delightful exemplifications of Christianity, and the natives readily discriminate the difference.

No; the great obstacle to progress—the all but insurmountable difficulty against which we have been contending—is, HINDOOISM SUPPORTED BY THE BRITISH GOVERNMENT. Observe, we are not speaking of human obstacles. The essential agent in this work is the Spirit of God; but He is pleased to work by human means. It is not Hindooism, *per se*, against which we have to contend; that, I maintain, would be comparatively easy; but it is against this huge system, endorsed, pampered, patronised by a professedly Christian Government, and by one of the most powerful governments that ever swayed the sceptre in India. The Moguls did not patronise

idolatry. The Mussulman power was iconoclastic, or at least laid an embargo on it. Even the Hindoo princes themselves did, and still do, shabbily support idolatry. It remained for our British Christian Government to shoot far in advance of all others in lending their powerful influence to patronise and perpetuate this unparalleled system of error. Though they have effected many admirable reforms, and by some of the best officers brought about most salutary changes, yet really, on looking behind the curtain, we find they have done much, and *are* doing much, to nullify these salutary measures. While they have done something to meet the righteous demand of the British public, they have been far more sedulous, and prodigal, too, in pandering to Hindoo prejudices.

Let me adduce a few facts, and let readers draw their inferences. A common mode of carrying out these views was this: Governors-General, and other officers, in their regal tours, presented donations to idol temples. For example, Lord Auckland, in 1839; in one of these tours acted thus:—To one shrine he presented 200 rupees; \* to another, 700 rupees; to the idols of Multra he gave 1,500 rupees; and to those of Radhakund and Goverdhan he presented 1,000 rupees; that is, in the one tour, he gave directly to the support of idolatry 3,400 rupees; and mark, when just now a Governor-General ventures to give 200 or 300 rupees in support of the truth, an attempt is made in the highest court in the British empire to fix on this as the prime cause of the present fearful mutinies. Are the British public aware that up to the year 1840, Government held under their own special patronage, managed by their own officers, the affairs of the great temples of India, to the number of 900, and chiefly those of Juggernath and Orissa? The idols and temples, their priests and prostitutes, were the fostered, cherished property of our Christian Government! Festivals and pilgrimages to these sacred temples obtained all the encouragement that Government could afford, and they had their reward in an annual revenue from this source of £1,027,767! Hear it, ye British people, our Christian Government in India were in the yearly receipt of this enormous tax—the price paid by the millions of poor devotees for liberty to worship in the Honourable Company's idolatrous temples—for casting themselves under the Honourable Company's ponderous car—for perishing in thousands upon thousands, year by year, in the

\* Divide by ten, and you reduce rupees to pounds sterling

vast plains of Orissa—the Honourable Company's valley of death and destruction! As a set-off to this enormous revenue, and as a bribe to the Brahmins to pander to Government in the matter of these pilgrimages, they endowed temples, and paid these Brahmins some £16,000 or £18,000 yearly.

Against this towering obstacle—this frightful abuse reared by our Christian Government—what could Christian missions effect? What could a few poor missionaries do against a Government professing the religion these preached, and at the same moment lending their mightiest energies to perpetuate Hindooism? The wonder is, not that our converts are few, but that we have any converts at all—any success whatever. But this revenue of iniquity could not continue. A Robert Nelson and a Sir Lionel Maitland, in 1840 rather than be the Company's accomplices in these iniquitous measures, resigned their places and pay. The British lion hears it and is roused. An indignant nation, on the grounds of truth and justice, demands the abolition of the pilgrim tax, and an unwilling Government at last gives it up. England lauds the sacrifice, and the Churches rejoice that the Honourable Company's connexion with idolatry had ceased for ever; and many to this day are of this opinion. But no such cessation had transpired. I maintain that now, in 1858, Government patronage of idolatry is as liberal and as powerful in advancing and perpetuating idolatry, as it was in the most palmy days of the pilgrim tax. The tax was abolished, but the patronage remains. The embargo on idolatry was removed, but the premium for its support has been continued. The Indian Government silenced the remonstrances of Britain by casting to the winds the revenues of Juggernath and Orissa, and England inferred that idolatry must now crumble into dust. But revenue must be obtained from some source, and our Eastern Government in their wisdom decreed that to obtain this they must pander to native prejudice, and Government have continued their guilty patronage in full force to this very hour.

A few facts on this point are preferable to assertions. In the Ahmednuggar Collectorate not far from Bombay, the temples and idol shrines are 219 in number. To these Government pay in specie and temple lands 53,333 rupees annually. In the Surat Collectorate, they allocate yearly from the public treasury 30,000 rupees. In that of Ahmedabad 42,828 rupees. In the whole of the Bombay Presidency there are 26,589 temples, and for the support of these our Honourable

Company pay in money and temple lands year by year 698,593 rupees. In the Madras Presidency to its 8,292 temples they pay in land and money 876,780 rupees. In the whole of our Indian Empire, our Indian Christian Government pay directly to the support of idols, temples, and idol shrines, the enormous premium in land and money of 1,715,786 rupees, that is nearly £200,000 annually! Hear the astounding fact ye lovers of reform! While our people have been under the impression that Government connexion with idolatry had long ceased, your Government has, up to this day, been paying for the support of this gigantic system of idolatry year by year, about four times the sum they grant to their educational institutions!

It is a melancholy fact, that since the days of the Mahomedan conquest, the temples and their priests have never been in a more prosperous state than they are at this moment. In India we have increasing ocular demonstration of this fact, but as an illustration, I submit the report of an intelligent tourist who lately travelled in the Madras Presidency. "In almost every town we found temples supported by Government. Idolatry was in a most flourishing condition. The temples were kept in excellent repair. The full complement of priests, servants, and dancing girls was maintained. Nothing was wanting to render idolatry respectable in the eyes of the multitude. But under whose supervision was all this grandeur and magnificence displayed? Under that of the British Collector, and by the order of a professedly Christian Government. But as we descended upon the Mysore, which, up to that period, had been under the rule of an independent idolatrous prince, what was the state of Paganism in that province? Strange as it may appear, the temples were neglected, and impoverished, and where it might be supposed that Hindooism would be most prosperous the idols were fast falling into disrepute. But this abandonment did not long continue. No sooner did the British assume the Government of the province than idolatry began to revive."

But this is not all. The favour of our Government is not limited to those fixed annual grants. Special extra grants for repairs of temples and extraordinary emergencies are constantly being made; and tokens of favour and approval imparted on occasions of great heathen festivals. For example, drought is threatened, the people become alarmed, the priests fan the flame, Government comes to their aid, and immediately announcements appear in a native paper. "The rain-



king has become angry, and therefore to conciliate him, the Government is at present performing propitiatory sacrifices in the Temple of the Lord of the universe—i.e. Shiv.—These ceremonies are to be continued seven days. A grant of 500 rupees has been sanctioned for that purpose.” In a more recent number of the same paper, is recorded another pious sanction of 4,000 rupees to be expended in feeding a crowd of idolent and licentious Gosavis. Again, cholera rages, the people are panic-struck, similar grants are sanctioned for the performance of idolatrous rites to appease the goddess of cholera. One of the cardinal virtues perpetually enjoined on the people is to feed and endow Brahmins. These acts of merit are pronounced all but omnipotent for warding off evil and securing the favour of the gods, and these are continually recurring. Government hospitality in this respect has been right royal. For example, some years ago, in Tinnevely, on a single occasion requiring some special idolatrous ceremonies, the English Government feasted 10,000 Brahmins for forty successive days at an expense of 40,000 rupees! Within the last few years a brother missionary repeatedly witnessed festivals in honour of idol gods, at which all the Brahmins of the district were assembled, and feasted for several successive days at the Government expense. The managers were Government officials, and hence the whole idolatrous performance received the direct support and countenance of Government.

It is scarcely necessary to state that, under the name of religion—of the acquisition of merit—all that is degrading to the mind is inculcated around these temples. Transmigration of souls—Pantheism, i.e., “everything is God, and God is everything—the most awful blasphemy; for example, God is the author of all sin. Here in the name of virtue are inculcated vice, deception, immorality, licentiousness, in its grossest and most hideous forms. Here are inculcated the utter rejection of the true God, and doctrines the most hostile to Christianity the world ever heard propounded. Now, I would ask, humanly speaking, how can the messengers of truth succeed among a people who can triumphantly point to their temples and say—“These temples and these our gods are patronised and sustained by your own Christian Government, and you yourselves, being part and parcel of that Government, thus sanction our religion? Why, then, do you bring us a different message? Here are facts.

We observe your Government give their highest sanction and support to the religion of our forefathers. Why, then, should we give it up?" I do maintain, then, before the world, that the greatest obstacle to the progress of truth in India is the identification of our Government—our Christian Government—with idolatry. How is it that this connexion has so long subsisted? Why has not the voice of an indignant Christian empire been heard more clearly? They were not fully aware of it. But now, why should it subsist any longer? To break it asunder never was there a moment more auspicious than the present. Not England, but God, expects every man—calls on every free man by the thunder of artillery—by the mangled remains of our murdered sisters and brothers in India—to do his duty. Let every man hear and act, and this foul stain shall be blotted out for ever.

Our Indian Government maintain that this patronage is essential to the stability of their rule. What! patronage of the grossest system of idolatry ever reared essential to the stability of a Government professing to rule on principles of equity, and solemnly pledged to rule on such principles? Never was uttered a more glaring fallacy. Why, on the contrary, this unholy compact is not simply shaking the stability of our Government, but threatening its annihilation. Now, I maintain that Government have it in their power to sever this compact—to withdraw this patronage in one hour, and that by doing so they would effectually confirm their hold over India. It is neither by the sword nor by unhallowed concessions that their empire will stand. No; it must simply be by a rule founded on truth and equity. On the ground of the withdrawal of this patronage the masses would not care one farthing, but millions of the more intelligent would rejoice. The indolent priests and mountebanks who fatten on the offerings to these shrines would murmur; but the people have long felt them to be an intolerable burden, and would gladly be relieved. One fact will be sufficient as an illustration. The temple of Jejuri, not far from Puna, was supported by the native Government (Holkar's). That support was lately withdrawn. What was the result? Why, the musicians, priests, prostitutes, and guardian Sepoys quietly left the place, and the people have not expressed one murmur. Here is truly a significant fact, native Governments ceasing to patronize idolatry, while our own Christian Government continues to prove its stronghold. Native temples deserted and the people move not their

tongues—so, let Government patronage be withdrawn, and none shall murmur. Where now are Suttee, infanticide, the tragedies on the Ganges, and the human sacrifices of Gumsar? Among the things that were. When demand was made for their suppression, the cry, on the part of Government, was loud and long “our empire shall be ruined,” but the demand was insisted on, and their suppression was effected. Was the stability of our Government weakened? No, it was incalculably strengthened. Who complains against these measures? None, but millions rejoice. It is a fact that the more learned of the Brahmins are now so thoroughly ashamed of Suttee, that they are endeavouring to prove that there is no foundation for it in their sacred books. The withdrawal of this patronage would, in the estimation of the people, be far less obnoxious, and far more defensible than the suppression of their own customs, however barbarous. This patronage is altogether gratuitous; it is most disgraceful to an enlightened nation, it is the great bulwark against the progress of truth, and it is a continued insult against God. Let the armies of truth quit themselves like men, and this Goliath must fall to rise no more. Nay, let them do their duty, and this reward of iniquity, this reservoir of wealth, which overflowing the land, has held it in a state of stagnant corruption, shall henceforward be directed into channels for the education of the people, for training them in truth and righteousness.

Another instance of Government patronage of idolatry I must especially notice, inasmuch as it has proved a broad barrier to missionary operations, and a sad stumbling-block to the anxious enquirer. Among the countless festivals observed annually, one of the most celebrated is the Gunputti festival. The traditions regarding all their deities are frivolous, absurd, and immoral, beyond conception. Who was this Gunputti? Parwutti, the wife of Shiv, during his absence, gives birth to a son. On his return, this god accuses this goddess of infidelity, and in his rage cuts off his son’s head. Immediately a sage presents himself to Shiv, and convinces him of Parwutti’s fidelity, and that he had murdered his own son. Shiv, in tears of bitterness, rushes forth to the jungle, meets an elephant, cuts off its head, places it on the shoulders of his own son, and restores him to life and to his mother. Such is this monster, and such the frightful image, horrible to look upon, as I can

testify, which all India worships, and especially on this day all India adores. Gunputti, *i.e.* lord of many, or chief of the subordinate deities, is worshipped as the remover of obstacles, the giver of success. Hence, in commencing journeys, opening shops, beginning the work of each day, this deity is worshipped by all. Every native letter (and till lately every Government paper in the vernacular) commences with the prescription "*Shri Gunesk numaha*" "Adoration to the blessed Gunesk." Well, on this particular festive day the millions of India give up all work and go forth in best attire to bow down and adore this dumb idol, and ask of him wealth and success. The patronising Government must not, on this great event, be lacking in zeal. They must rejoice with their subjects, and show their reverence for this grotesque idol. How has this been done? In Baroda, the reigning prince, his myrmidon priests, and thousands of people assemble at the palace. An idol of Gunputti, prepared, consecrated by the priests, is placed in a palanquin, and all become ready for a grand procession; but they cannot yet move. They wait, they listen with anxiety. At once the noise of artillery and the sound of music break on their delighted ears. There they come in their glittering panoply. It is the British Resident, the Honourable Company's representative, all the European officers of the station, and all the soldiers under their command. They present their salutations. The Resident, the Prince, and the idol Gunputti, are the great objects of attraction. On moves the vast procession amid the praises, shouts, and frantic gestures of the priests. At the appointed place the procession stops, the idol is taken out worshipped, and thrown into the reservoir prepared for him, amid the frenzied applause of thousands—*while this day Government, by its Resident and escort, by artillery and music pay the highest honours of the State.* On a day when a monarch and an ally, with his priests and people sink below our respect and our sympathy—degrade themselves to the lowest scale of humanity "*debase themselves unto hell;*" on that day, above all others, the highest British functionary in the place with all his officers and men, must go forth officially to do them honour, and in the name of our Hon. East India Company bid them joy in their god! I solemnly maintain on the authority of God's unchangeable word, that in this fact there has been by our Indian Government, a violation of truth, a



violation of morality, a violation of common sense, and a flagrant insult to the God of Heaven. The whole is so monstrous, that I almost feel as if this were heard with incredulity. But it has been a broad fact perpetrated in the sight of all India by the Government of 180,000,000 of souls. I ask again, has not this identification of our Christian Government with idolatry—this patronage, voluntarily extended to native territory, been enough humanly speaking, to nullify all the efforts of missions, and even of Government and our own schools and useful institutions? Have not our schools and reforming institutions thus been struggling forward against a cataract mighty as Niagara and broad as the Ganges? How could they succeed? Let our forces be first turned against such gigantic obstacles. Turn off this cataract, dry it up by the scathing fire of God's own Word, cry aloud and spare not ye favoured free people till England sever for ever these monstrous connexions. Demand of Government and demand it as a right to let idolatry alone, and then we shall have hope in our work.

On the contrary, what has been the demeanour of Government towards Christianity, towards native Christians? Often impartial; but, too often hostile in the extreme. While officially patronising idolators of every grade, they have by a great variety of means been discouraging Christianity; they have frowned darkly on Christians and on enquirers. I do not refer to deeds of fifty or a hundred years ago. I do not refer to the expulsion of missionaries from the shores of India. No; I refer to the *animus* of our Government towards Christianity up to the present hour. For example, Prubu Din, a Sepoy of the Bengal army, after nine years' inquiry and deep hallowed convictions, avowed his faith in Christ, and received baptism in the city of Meerut at the hands of Mr. Fisher, chaplain of the station. He was beloved and respected by his comrades, and possessed the confidence of his officers. The news of the conversion of a company's servant reaches the ears of Government. A court of inquiry is immediately ordered; Matthew Prubu Din and the chaplain are subjected to a rigorous trial. The design was to make it appear that improper inducements had been offered to Prubu Din, but in vain. It was triumphantly proved that from pure motives alone he had avowed his faith in Christ. Yet Government then and there suspended that noble-minded, loyal servant from the

ranks. The Government had pre-determined virtually to cashier Matthew Prubu Din because he had become a Christian. I ask how many degrees more iniquitous are the dark deeds of the inquisition? To what was this public act tantamount? To a command by our Christian Government to every Sepoy in the Bengal ranks never to become a Christian on pain of dismissal. Should he presume to do so, he would be treated as a malefactor, and, as far as Government could, they have tacitly followed this rule to the present day. In the language of Government—"Emmisaries have been uniformly prevented from going into the lines of the regiments with the design to convert the men to the Christian faith." For their faithfulness to their men in making known to them the truth, Christian officers have again and again suffered much at the hands of Government. I was intimately acquainted with Colonel S——, of the N.I. Never had the Government a purer-minded or a more faithful servant. But he loved his Redeemer—he loved his officers and men. By example and precept he made known to them the truth. Government took alarm; Colonel S—— was forced to resign. The blow was heavy on his family—too heavy on himself. His confidence and joy in Christ never wavered, but he sunk under the pressure of his trials, and died little more than a year ago. Now, mark the special dealing of an angry God. Where did this unparalleled mutiny first assume its worst aspect? Where were the first of those unmatched atrocities first perpetrated—those cruelties which have bowed down thousands in lamentation and weeping? It was in Meerut, where our Government dismissed Matthew Prubu Din, because he honestly avowed his faith in Christ! Did time permit, I could give painful accounts of native Christians seeking protection and redress in our courts of justice, but in vain. But a short time ago, the English judge in Barsole, instead of affording protection, actually stigmatized these persecuted petitioners as "apostates!" One other fact on this point. Not many weeks ago, the native Christians of Calcutta and Krishnagur presented memorials to Government, expressing sympathy and loyalty, and offering them the best aid in their power. What was the reception? Why, you would expect that Government would not simply do these loyal subjects the justice of an honourable reception, but would hold up their memorial as a model to all their subjects. No such thing. Their representatives were refused a reception altogether. The Go-

vernment Secretary had instructions to say, "It would not be expedient under present circumstances." Hear this, at the moment Government were acknowledging, with officious courtesy, addresses from Hindoos and Mussulmans, whom they mistrust. They rejected the warm and devoted expressions of Christians, who, they well know, are worthy of all confidence; and yet, Government are at the same time aware that some of the mutinies, most portentous of evil, were brought to light by native Christians, and thus crushed in their infancy. The Mussulman plot of Monghyr and Paten, which was to be carried out on Bakrieed,\* was by a native Christian discovered, and hence it was quickly suppressed. The Belgaum and Dharwar conspiracy, connecting itself with Puna, and imperilling the whole Bombay Presidency, was brought to the knowledge of the authorities by a native Christian. The suspected parties were seized, their guilt fully proved, and the whole Bombay Presidency saved from imminent disaster.—The Government know this, and yet they tell their Christian subjects, and they wish all idolaters to believe them, that they will have nothing to do officially with Christianity, but, on the contrary, will view it with disapprobation. Oh, yes; native Christians have been taught the bitter lesson, that for them there is little redress, little justice, few places of trust, much repulsion; while the natives generally have been given to know that the sure way of gaining place under Government was just to remain in the religion of their forefathers. With such systematic and apparent hostility to Christianity by the supreme power, and that power at the same time professing Christianity, are we to wonder that our success has been limited? Is it wonderful that missionaries, after years of toil and sorrow, are so often forced to exclaim—"Who hath believed our report?"

We pass on to caste. At the lowest part of the scale stand about twenty-five millions, the aborigines of the country, who, by right of prepossession, have a stronger claim on the soil of India than any other class, and yet for thousands of years these have been India's farfamed outcasts. The Brahmins pronounced them accursed; and long have they drunk the bitter dregs of that curse. They can claim no property—hold no intercourse with the higher classes. They can neither read the sacred books, nor listen to the voice of the Shastri or scribe when he expounds them

\* A Mussulman annual festival.

to others. They are compelled to keep aloof from other classes, lest by contact, or by their shadow, they might defile them. They are doomed to live on carrion, which, to a considerable extent, they do, as I can testify, and, at the same time, forced to perform all menial offices for these lords of creation, and in return be trampled down by them as viler than the filth of the earth. The East India Company, by their charter, were solemnly bound to dispense justice to all. To vindicate their moral greatness here was a glorious opportunity—emancipate these oppressed serfs, and teach their intolerant oppressors that “God hath made of one blood all nations of men for to dwell on all the face of the earth.” But no such thing. The Brahmins trampled them in the dust, and our Government have kept them there. Among the pupils in their schools of the West, not one Shudra is to be found. They are, by the authority of Government, excluded from the schools and colleges. Hence have they been excluded from all places of trust and emolument. Of the hundreds of thousands of Government writers, native assistants, &c., &c., none are Shudras! The poor Shudra is still a slave, oppressed and uncared for. The Government object that to attempt to elevate these, and so remove these distinctions of caste, would endanger the stability of their empire. We maintain that, to do justice to all, to throw open schools and places of trust to all cannot endanger the stability of any rightly founded empire. Government possess the power to remove caste prejudices, and they could do so with great ease. I give an instance in proof. For a number of years past we have conducted Derd schools in the city of Surat.\* Many of the pupils have become well informed and intelligent, fitted for Government offices, but admission there they cannot obtain. Four of these (two of whom had been baptized) sent a messenger to me to ask if I would admit them to our printing-office. I at once assented. The messenger honestly cautioned me that I was risking the existence of our printing establishment. I replied that, as my duty was clear, I would hazard this risk. The Shudras came according to appointment, and I gave them their work among the higher castes. The latter looked on with amazement. A leading Brahmin withdrew from the benches, and called the high castes to follow. They did so, and then, with great indignation, protested that they would not sit with

\* Conducted by Rev. Dhunjibhai Nowroji, Free Church.



these polluting Derds. I replied—"These young men are as intelligent and as trustworthy as you are. They have applied for work, and they shall have it. If you think proper, resume your places; if not, you have liberty to leave the office." At this they were still more amazed. They believed we would not proceed to such extremity. They then became more calm, and implored that I would let the Derds work apart from them. I answered that Christianity and missionaries make no distinction between high and low caste, and that in our office no such division as they sought could for a moment be tolerated. They saw we were determined to carry out our project. After a little time, four withdrew, but the majority resumed their places with the Shudras, and, in a few weeks, these four recusants returned to our office, begging restoration; and, until the present, we have high and low caste—the Brahmin and the Shudra working side by side in our Surat printing-office. Now, if on such a limited scale and with such moderate wages, we were able to abolish this distinction in our printing-office, how much more easily could the Government of the country, with such inducements in place and pay, abolish all such distinctions. They have only to open their schools and offices to all, and bestow place on the ground of merit, and the thing is done. Yet they persevere in this unhalloved course. They continue to hold these oppressed millions in virtual slavery, while they confer place and dignity on their guilty oppressors.

But you ask, How can this militate against missions? Simply by its power to uphold Hindooism in all its enormity. Our Christian Government thus give their broad seal to the whole system—thus do much to cause to descend more and more deeply the roots of this upas tree which overshadows India, and which has been justly styled "Satan's master-work for enslaving the bodies and souls of men." This Government recognition of caste then stands forth as a brazen wall against the arrows of truth.

I mention briefly one other abuse—the monopoly of the opium trade. An acre of land yields some 15 or 20 lbs. of opium. Government cultivate, manufacture, and sell, to the highest bidder, six millions five hundred thousand pounds annually. The whole of this, with a small exception, goes directly to the destruction of human life. This drug of death has been systematically forced on the Chinese. Millions have been the victims of this deadly narcotic. Our Government have their reward—between three

millions and four millions sterling year by year.\* But the counterpart is a dark fact from which our humanity recoils—misery, pain, and premature death to many thousands every successive year. The enslaving effects of opium are far more powerful, and its deadly consequences far more certain, than those of alcohol. From the lips of native princes, of landholders, of daily labourers, I have again and again heard such expressions as these—"We are now in bondage," "There is no hope for us," "No power can effect our deliverance from this evil habit," "Our time, our property, our honour, our life may go, must indeed be sacrificed, but opium we must have." And if, perchance, the kusumba+ drinker be deprived of his accustomed drink, then distress, agony, paralysis, foaming at the mouth even, supervene. A few doses more stupify and afford temporary relief, while they but hasten the work of death. Among the most hopeless of the missionaries' hearers are those kusumba drinkers, simply because they are either so excited, or so stupified, that they cannot understand; and what attention can we secure from a people who know that our Christian Government are filling their coffers at the expense of the blood, the life, of myriads of their fellowmen.

In fine, with Hindooism so fortified against us by our own governors, and with measures so subversive of all right, is it wonderful that our success has been circumscribed, and that missionaries are so often constrained to cry out, in bitter experience, "Who hath believed our report?" You ask what can be done? Remove these hindrances. You, our Churches, our Bible-loving people are the agents to do this. In a few months you can accomplish this, if you will. Never was the time to do so more auspicious. Heretofore, you, and reformers, and missionaries, and oppressed natives, have urged your petitions in vain; Government would not hear. God has now, by the thunder of His judgments—by a loud shrill cry of agony—opened their ears. He has arrested them in His wrath, and demanded of them to listen to the voice of justice; and He calls on you and on the nation to convey to them that warning voice. Let, then, our Church and civil courts—let all who love truth and equity—respectfully approach our beloved Queen,

\* The *Englishman* states that the nett profit from the sale of opium, for the past year, amounts to 35,153,379 rupees—i.e., to more than £3,515,000!!

† An infusion of opium and water.

and demand the abolition of these abuses, and justice for India. Remove these formidable impediments, and, with the Divine blessing, India will, I believe, soon become a free and a Christian empire. Mr. M'Kee, in conclusion, said—A few days ago, a question was put to me—In case any one were to question these statements, what evidence could be afforded of their truth? I have several documents here, particularly one of great importance. I have the Government returns, specifying items to a very great extent, of the support given to the temples of the heathen. Many of the facts I have myself witnessed. Should any one feel inclined to inspect these documents, I shall be very happy to give him an opportunity of doing so, either now, or at any future time.

The Rev. Dr. COOKE then ascended the pulpit and said he had been requested by his rev. brethren present to say a few words on the subject of the lecture to which they must all have listened with much satisfaction. He regretted that the very severe weather, just at the time of coming to the meeting, should have prevented, and he had no doubt it had prevented, a great number from attending, but he rejoiced that, notwithstanding the severity of the evening, they had still a noble company assembled. He was persuaded that, had the weather been more favourable, the attendance would have been much larger, and it would have been of great importance that every Christian in the land had heard that lecture. It had been so circumstantial in its facts, and so supported by unquestionable documents, that it must have made a deep impression on every mind; for let none of them say—"That is no matter of ours." Well, he admitted, in one sense, it was not. They might have no actual guilt in devising what had been committed in India, but was there no guilt in not preventing it—in not bearing their testimony against it? He had no doubt that that would now be done by petitions to the Queen and to the Houses of Parliament, and that a great change would be effected. He thought they now saw sufficient cause for the judgments of God in India, in the countenance and patronage by the Government of idolatry in India, and in their deriving a revenue from that idolatry. They (the audience) had not indeed done these things themselves, but if their Government had done them, whether with the sanction or hard-winking of Parliament, or if the East India Company had done them, then they could easily see they would have to bear part of the guilt if

they did not come forward and wipe it out. He had no doubt that the great enemy of God had brought about these fearful mutinies, as they were called, in India; and, as with Christ at the Cross, he became alarmed for his kingdom, and united two opposite parties against Him; so now, with Christianity in India, he had united idolatrous Brahmanism and idol-breaking Mahometanism against the Lord and His Anointed. But, if Satan had been endeavouring to shut the door against Christ in India, He who had the keys, and who opened and no man shut, and shut and no man opened, would, he hoped, now open a door in India that would never be shut. The great territories to the East, West, and North of India, would be influenced to a vast extent if India were Christianized. Were the Government a thoroughly Christian Government, and if the mission efforts were put forth with proper energy and spirit, he believed that great results could soon be accomplished. He believed that God was now opening that door, and that it would never again be shut. If the British Government be not wise now, and if they do not kiss the Son, He will smite it and break it to pieces. There was a question now as to what they should do. Now, one thing he thought they should do, was to have the lecture they had heard that night printed and circulated among them, and sent to every member of Parliament—whether he would read it, or whether he would let it alone, it should be sent—and to all the members of the East India Company, and their friends. This would be very little, and still it would be putting their shoulders to the spokes of the wheel. He would suggest that a collection should be taken up then, and that it be devoted to the printing of the address, and that it should be sent as soon as possible to every member of Parliament, both in the House of Commons and the House of Lords, to let them know what the Government have been doing in support, not only of Heathenism, but also of Mahometanism. He would anticipate great results from the publication of the address.

The proceedings terminated with prayer, offered up by the Rev. Dr. COOKE.



# A VOICE FROM THE FIRE:

## A Sermon

OCCASIONED BY THE

PUBLIC BURNING OF THE BIBLE AT KINGSTOWN,

BY THE REDEMPTORIST FATHERS,

ON THE 5TH OF NOVEMBER, 1855.

PREACHED BY

THE REV. ROBERT WALLACE

DUBLIN:

JOHN ROBERTSON, 3 GRAFTON-STREET.

1855.

DUBLIN :  
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45 Fleet-street.

## A SERMON.

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“ And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.”—DEUT. iv. 12–17, *the passage on the outer page of the fragment taken out of the Fire, and given to the Preacher upon the spot.*

“ God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds. Therefore we ought to give the more earnest heed to the things which we have heard. For if they escaped not who refused him who spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven.”

Such are the solemn sanctions under which God has entrusted us with the Book of Life ; nor can these sanctions be considered too weighty by any who rightly appreciate that gift. Next to the gift of God's incarnate Son and of his Blessed Spirit, we rank the Book divine. We are thankful for the Church and its ordinances and means, and if we may distinguish between the Church and its ministers, we are thankful for them too ; but we value the Sacred Volume above all institutions, however sacred, and above all men of whatever character. It is not our intention at this time to elaborate arguments for the necessity of a divine revelation ; suffice to say, that without one we could have no certainty in matters of faith, and no authorised standard in matters of morality. That " the world by wisdom knew not God " is proved by the history of all nations, ancient and modern. The classic times of Greece and Rome were as destitute of correct knowledge of the true God as were the times most distant and barbaric, while the highest culture of arts and science did nothing whatever for pure morality ; God, therefore, for his own glory and man's good, condescended to speak from heaven, and give us a revelation of his will. It was necessary that this revelation should be a written one: for in matters of such importance no man could be satisfied with its transmission by tradition. Tradition never



did and never can transmit any dictate of either God or man with certainty. What tradition can do as a medium of supplying knowledge from the past may be seen in the case of those nations which bordered the kingdom of Israel—whose fathers, descending from the patriarchs, must have had some knowledge of both God's character and his claims ; yet these nations had forgotten all, and lapsed into the most contemptible idolatry. It may be seen, in the case of the Israelites themselves. How simple and correct the views which Abraham their father entertained of God, and yet so completely did his descendants forget all this during their sojourn in Egypt that Moses found it necessary to ask the Lord by what name he should speak of him to them. The uncertainty of tradition may be further seen by a reference to the days of our Lord, when we find that by it the elders made void the law of God. Tradition is often at fault in its very origin. Look at one which rose among the disciples themselves. The Saviour, before ascending to heaven, informed Peter of the manner of his death, on which this Apostle was curious to know what should be the lot of John, who was coming up at the time. The Lord did not think it wise to satisfy that curiosity, and said, " If I will that he tarry till I come, what is that to thee, follow thou me." Then went this saying abroad among the brethren, that

that disciple should not die ; yet the sacred historian tells us, that for this tradition there was no foundation in fact. And who among us could tell in this day what were the doctrines of our own glorious Reformers, if their teachings had not been placed upon record ? Whether, therefore, the dictum be inspired or uninspired, it cannot with any certainty and authority be transmitted through the medium of tradition. God, therefore, not only spoke from heaven, but commanded that the Scriptures should be “ *written for our learning.* ” But the passage before us not only speaks of a record of the teachings and commandments of God, it also informs us that in the absence or neglect of that record men will be not merely ignorant of God’s character, but corrupt themselves, and fall into idolatry. It therefore seems to teach with great force the tendency of our nature to some religious system, and to us it appears plain that whether we trace that tendency to traditions of the past, to some law of the mind, or to the “ light which lighteneth every man that cometh into the world,” the fact itself is indisputable. Man every where seems to feel a need of something beyond himself to which to look, on which to lean—the object of his hope, or the object of his dread. And where is it that men do not realize the warning of the text, that without the Word of God they will corrupt themselves

and set up images, the likeness of male or female, or some other thing. Perhaps, indeed, no age of the world, and no portion of the human race, could more fully verify the fact than the times in which we live, and the men whose conduct is the occasion of these remarks. They have not thought it needful to consult the Word of God to remember his TEN commandments, and have therefore forgotten that God is not represented by any similitudes, and have made to themselves images, the likeness of male and of female. There is, indeed, so striking a discrepancy between the text and the worship of images that it can surprise no one that those who practise the one should renounce the other. No one can be pleased with that which bears testimony against conduct he is not prepared to abandon. “*Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*” But since the right course is to abandon the practice, not to insult the witness, this discrepancy is not a mitigation but an aggravation of the conduct of which we complain. We need not say that we refer to the burning of the Holy Bible in open day, very near the place in which we are met, and under the eye of Roman Catholic and Protestant. We are aware that from policy or shame the deed has been denied, and, therefore, our first business will be to place before you the evidence

upon which our charge rests. On Monday last, about half-past ten o'clock in the morning, having heard that Bibles were being burned in the yard of the Roman Catholic Chapel, we proceeded to the spot; there, at the lower end of the chapel, and in sight of every one that passed up or down the street, we saw a large heap of cinders from books or paper. Around the edges of the heap there were patches of flame. A number of persons, one of them a boy in the dress of an acholyte, stood round the fire. They were kicking books, that were evidently small pocket Bibles, into the fire. One of these persons turned round and said, "*We are burning Bibles,*" and asked, "Have you any more to bring?" And then, to leave no doubt upon our mind, took up a portion of one out of the fire before our eyes and placed it in our hands. This fragment you now behold, and from its first page we have selected the text. Can evidence like this be disputed or set aside?

Our next duty will be to consider, the *wickedness* of the deed. In doing this we wish you to observe, that God threatens with severe punishment those persons who merely do not receive the truth in the love of it; still more severely such as will not hear, who turn away the shoulder or stop the ear; but most of all the men who dare to treat his commandment with contempt. Now we say that the act complained of was one that treated



the Word of God with the utmost contempt possible. The burning of a book is every where, and from time immemorial has been, looked upon as the worst brand that can be stamped upon its character. In the times of the Apostles we read of some who, when converted from their evil practices, brought their curious books of occult arts and burned them as evidence of their detestation of the books and the sincerity of their conversion. The burning has been sometimes conducted by the hands of the common executioner. With the knowledge of these facts, and that the deed should be regarded in this light, the Holy Book of God was, in this nineteenth century of the Christian Era, committed to the consuming flame by the authority of the Redemptorist Fathers. It must not be pleaded, as any mitigation of the daring impiety, that it was the Protestant version that was burned : for many Roman Catholics of high authority have admitted this version to be the Word of God, and the difference between it and the Douay version, in all essential matters, is not such as to allow any candid man of either creed to hesitate to confess that either is the Holy Bible. This deed was done under the most aggravating circumstances. It would have been great rebellion against God to have burned his Word alone in one's own chamber ; but in that case the insult would not have been so emphatic or so daring.

It was done before the face of many Protestants, and under such circumstances that it must come to the knowledge of all Protestants in the town, if not throughout the kingdom. It was an act not merely calculated to insult their creed, but to provoke them in the highest degree. The Book of God was burned in revolting association. To increase the ignominy of our Lord's crucifixion he was placed between two thieves; malefactors who, according to their own admission, suffered justly. "He was numbered with transgressors." On the same principle, to make the odium cast upon the precious volume more complete, it was placed in the same heap with the worst productions of infidelity and licentiousness. This outrage upon Protestant feeling was committed at a time when it became all men who loved their country to unite in seeking its welfare. Amidst the hardships and dangers of war, and when we were looking forward with hope to see our country fully resuscitated from the dreadful consequences of pestilence and famine. Thus we find in every point of view, and by all its accompaniments, the deed was one of daring impiety and provocation. What judgments may be expected to follow. Can any one suppose that God will not visit for these things? that he will not be avenged for such a deed as this. "Because I called and ye refused; I will laugh at your calamities and mock

when your fear cometh.” This seems specially to apply to individuals. “If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” This seems to refer to the Church. “Because they received not the love of the truth that they might be saved, God shall send them strong delusion—that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” This evidently applies to such as knowingly turn from the true to a false system. What God will do unto the nation that turns away from and despises the holy Word of God may be seen in such threatenings as the following: “If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord Thy God, then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness, and of long continuance. And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy, and to bring you to nought.” All these judgments are threatened against the rejection of the Word—in

fact, the mere neglect of it : public insult never seemed to be contemplated at all. The only instance upon record, in any wise resembling the deed we are speaking of, is that of Jehoiakim, who burned the roll containing the prophecy which God had commanded Jeremiah to utter against Jerusalem. And for this burning God threatened the king with early death ; informed him he should have the burial of an ass ; should have no man to sit upon his throne, and that the nation he ruled over should be visited with wasting desolation. Now, to all these judgments is the nation liable that can be guilty of a crime like this. All who approve of the deed, or who do not protest against it, must be in danger of God's displeasure ; and we remember that Bible burning was practised just before the judgments of 1846.

Let us, then, address a few observations on this solemn subject to all classes in the land. And, first, to Roman Catholics themselves, at least, to such as have any moderation and candour. Surely there must be many among them who do not approve the deed. We would ask the men of intelligence, and rank, and property—men who are anxious for the welfare of their country, and who especially desire the social amelioration of the poorer classes. What do these men expect from the burning of that book which more than any other teaches the principles of industry, and leads, under God, to the exercise of self-reliance ? What



do those men hope from the deed, who have publicly acknowledged that the difference between Ulster and other parts of Ireland in these respects is traceable to the circulation of the Bible alone? We ask such Romanists as have any interest in literature, what they think of the burning of a book that has done more for the advancement of true learning than all others put together? We ask the men of that creed who profess liberal principles, what they think of the burning of a book which is the Magna Charta of our privileges—the palladium of our civil and religious liberty? Above all, we ask those who have any interest in piety or morality, do they consent to ignore a book which is the source of the one and standard of the other? Now, it will not do for such Roman Catholics as these to say, they did not do the deed, and were not cognizant of it. It was done under the direction of their clergy; and, until they protest against the deed, they must be held answerable for its results. Suppose the deed to have been done—if I may venture upon such a supposition—by a minister of any Protestant community, would not every minister and every man of that community throughout the kingdom be held accountable for the outrage? And we do not hesitate to tell the Roman Catholics that their Protestant fellow countrymen can place no confidence in any profession of moderation or liberality

till they wash their hands of an enormity such as this. We have been informed that during the visit of these men many persons from the different Protestant bodies have joined the Church of Rome. Whether this be so or not, we have no means to determine, and God forbid that we should interfere with the fullest exercise of the understanding or liberty of conscience, but if there have been any who, from levity of disposition or sinister motives, have forsaken the teaching of the Scriptures, and have aided in this deed or given it their countenance, we dare not address to them other language than that of this holy book: "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

Lastly, we address ourselves to Protestants: and what duties devolve on them in this case? We hope no one will be so foolish as to say—none. The persons concerned in this act are our fellow-subjects—our next-door neighbours—and with whom we are brought into contact every day in the duties of life; it is therefore impossible to consider ourselves mere disinterested hearers or spectators of the deed. As citizens, as Christians—and, above all, as lovers of the Bible, we are deeply concerned therein. Let us,

then, first of all, thoroughly appreciate its real character. There must be no blinking the question or softening it down; there could be no real charity or generosity in this, but a mere extenuation of a dreadful crime. We must apprehend the danger of living in contact with a system that could sanction it, and rouse ourselves to action. We must not, indeed, transfer the hatred we bear to the act to those who committed it. This may be hard; but the Gospel requires it. There must be no anger, malice, or revenge—nothing inconsistent with the utmost charity, the love of God and man. But while we must think nothing, feel nothing, do nothing, which charity forbids; all that charity allows, all that it demands, is expected from us now. The love of country—the love of learning—of liberty, religion, and of God—calls us to wake to action. All that we can do by prayer, by personal effort, by the multiplication of evangelical agencies, is forced upon us now. Especially, what a lecture does this read us on union among ourselves, union among all evangelical denominations. In view of transactions like this what are our differences—can they be worthy one unbrotherly thought. Let us love our several systems much, but our Saviour more; let us wish well to our party, but long more eagerly for the salvation of our country. Let us unite to press upon all men

more fully the great doctrine of the Reformation and of the Bible—justification by faith alone. Let us agree to declare throughout the length and breadth of the land that he that hath the Son hath life. He that hath the Son as the foundation of his faith—he that hath the Son within him as the hope of glory—that hath the Son before him as the pattern of his life—he, whatever his creed or his party, hath life; he lives “by the faith of the Son of God” on earth, and is passing to the fuller life in heaven. “But,” on the other hand, “he that hath not the Son hath not life;” he that hath not the Son in these respects, with whatever church he stands connected—whatever opinions he subscribes—whatever forms he practises—hath no real life on earth, and can have none in heaven. Should God of his infinite mercy, as the result of these doings, give us that grace, that will unite us more closely among ourselves, give us more singleness of eye in our efforts, and supply us with greater zeal for the salvation of our fellow-countrymen—what was intended by the Redemptorist Fathers as the laying of the topstone of their triumph may turn out the loosening of a stone in the mystic building, and accelerate the period when heaven and earth ill unite in the cry—“BABYLON THE GREAT IS FALLEN!”



A

# LETTER TO A FRIEND

ON THE

AUTHORITY, PURPOSE, AND EFFECTS

OF

**CHRISTIANITY,**

AND ESPECIALLY ON THE DOCTRINE OF

REDEMPTION.

By JOSEPH JOHN GURNEY.

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“ This is a faithful saying, and worthy of all acceptation,  
that Christ Jesus came into the world to save sinners.”

*I. Tim. i. 15.*

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## LETTER,

&c. &c.

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MY DEAR FRIEND,

THE mercy of God in Christ Jesus is a subject which I have long been accustomed to regard as superior to all others, in point of interest and importance. Conscious, in some degree, of the perfect purity of an omnipresent Deity, as well as of the corruption of my own heart, I rejoice in the assurance that means are provided, through which the stain of my sins may be washed out, and through which I may be accepted with favour by the Author of all true happiness. Nor is it wonderful that I should entertain, for others whom I love, an earnest and even painful solicitude, that they also may be brought to the discovery of this *way of escape*, and may come to acknowledge Jesus Christ, the Lord of glory, to be “the propitiation for their sins”—their “resurrection” and their “life.”

Animated by these feelings, I cannot but be willing, according to the best of my ability, to communicate scriptural information on the great doctrine of *redemption*; and most happy shall I be to assist the anxious enquiries of a friend whom I so sincerely regard, on this all-important article of the christian faith. Since, however, I am well aware how useless it is to attempt the formation of a superstructure without laying a foundation, I shall take the liberty, in the first place, of stating two or three propositions, which will be found necessary to the validity of my future observations, but upon which it is far from my design to enter into any detailed argument.

Let it be observed, in the first place, that *christianity is to be received, not as a moral science of human invention, but as a religion revealed to mankind by the Creator himself, and promulgated upon his authority.*

In reference to this primary position, there are a few particulars of evidence to which it may be desirable for us shortly to advert.

I. That the writings of which the New Testament consists are genuine—that they were written in the apostolic age, and by the individuals with whose names they are inscribed—is a point evinced to be true by a greater variety and quantity of evidence, than has probably ever been brought to bear on a similar subject. We may adduce, *in the first place*, a multitude of christian writers, from the first century downwards, who have made innumerable quotations from the various parts of that sacred volume: *secondly*, many canons or lists of the books of the New Testament, and commentaries on its several parts, composed at various times during the second, third, and fourth centuries of the christian era: *thirdly*, versions of the New Testament into a variety of foreign dialects, some of which versions (for example, the Syriac, the old Latin, and the Sahidic,) were probably written in the course of the second century: *fourthly*, the heathen enemies of christianity, (especially Celsus, Porphyry, and Julian,) who, in their attacks on the divine authority of our religion, were so far from denying the genuineness of the New Testament, that they frequently referred to it, as written by the apostles and evangelists. And *lastly*, these external evidences are abundantly confirmed by numerous internal indications of a genuine origin: for example, the Hebraistic Greek in which the whole volume is composed—a dialect which distinguishes it from all the works of the fathers, and plainly indicates both its real date and the country of its authors; the absence of anachronisms; the uniformity of style subsisting in those several parts of it which are attributed to the same authors; and, above all, the exactness with which (on a comparison with other allowed sources of information) it is found to unfold, in an incidental manner, the customs and circumstances of the Jews, Romans, and Greeks, during the age of Christ and his apostles.

Nor can we with any reason question the general correctness of the *text* of the New Testament; for although the early multiplication of copies naturally gave rise to



many unimportant various readings, it obviously afforded an ample check upon any wilful alteration of the common record. In the numerous manuscripts of the Greek Testament now existing, some of which are of very considerable antiquity, in the early versions, and in the quotations made by the ancient fathers, modern critics have found sufficient criteria for the settlement of the sacred text; and the result of their indefatigable enquiries is this—that the New Testament, as christians for several centuries past have been accustomed to read it, continues unimpaired—that it has not been deprived of a single article of faith, a single historical narration, or a single moral precept.

II. It being a well established point, that the writings, of which the New Testament consists, are the genuine work of the evangelists and apostles, we may, in the next place, observe that the history, related in those writings, is credible and true. In support of this proposition, it might be almost sufficient to remark, that the gospels were composed by four honest, simple, and independent writers; two of whom were apostles, and eye-witnesses of the facts which they relate; and the other two, companions of apostles, and in full possession of the sources of exact information. With regard to the book of Acts, the truth of the history contained in it is evinced, in a highly satisfactory manner, (as Paley has ingeniously shown in his “*Horæ Paulinæ*”) by a variety of incidental accordances between that book, and the epistles of Paul.

It is true that the history of Jesus is a miraculous history, and therefore requires for its confirmation a greater quantity and higher degree of evidence, than could reasonably be demanded to secure the belief of history in general. But the evidences, of which we are in possession, are amply sufficient to meet the peculiarities of the case. That these miraculous events really occurred, rests on the especial testimony of all the original promulgators of the gospel. Not only have Matthew, Mark, Luke, and John, recorded them in their writings, but it is plain that the apostles in general grounded their preaching of the gospel on the authority of these facts; Acts ii. 22, x. 38. That principal miracle, more particularly, the resurrection of Je-

sus Christ from the dead, was an event to which, in an especial manner they uniformly bore witness ; Acts i. 22, iv. 33. Now, that the testimony of the first preachers of the gospel, on the subject of these miracles was *true*, must be allowed, for the following plain reasons : 1. Because it was the *accordant* testimony of *numerous* witnesses : 2. Because the written records of these supernatural events abound in the internal marks of simplicity, candour, and entire fidelity : 3. Because, on the one hand, the miracles to which the apostles bore witness, were of such a nature, that they could not possibly have been themselves deceived respecting them ; and, on the other hand, the real integrity and goodness which these persons displayed, absolutely preclude the supposition that they intended to deceive others : 4. Because they confirmed the truth of their testimony by lives of unexampled self-denial, and by a willing submission to innumerable sufferings, and even to the infliction of death itself : 5. Because, in further proof of the truth of their declarations respecting Jesus Christ, they were enabled to work miracles themselves. This fact is repeatedly recorded in the book of Acts : it is proved, *first*, by the appeals which the apostle Paul, in his authentic letters, has made to the miracles wrought by him, in the presence of *those very persons* whom he thus addresses ; as well as to the supernatural powers, with which some of those persons were themselves endowed, Rom. xv. 19, I. Cor. xiv. II. Cor. xii. 12 : and, *secondly*, by a known result for the production of which such extraordinary interpositions of divine power appear to have been essential—I mean the wonderfully extensive promulgation of early christianity, not only without the assistance of human authority, but in direct opposition to the systems, habits, and prejudices, of the whole heathen world.

The miracles of Jesus Christ and his apostles, therefore, really took place ; they were *true miracles*. Now we acknowledge that God created all things, and instituted those general laws by which the order of nature is regulated and maintained, and miracles are supernatural infractions of those general laws and changes in that order. Every reasonable theologian will allow,

that no *creature* can possess any inherent, independent, power of controverting the designs, or of interrupting the harmonious arrangements, of an omnipotent God ; and hence it follows, according to my apprehension, that all true miracles, like the original creation, are to be regarded as the especial work of God himself. If, however, it is granted, that a certain limited and controuled power over the order of nature has sometimes been permitted, for especial purposes, to be exercised by evil spirits, such an allowance by no means affects the christian miracles ; which not only proclaimed their own divine origin, by their astonishing variety and greatness, but were wrought in direct attestation of a professed revelation from God, and for the furtherance of ends perfectly consistent with his justice, holiness, and mercy. Christianity then was attested by supernatural events of which the Deity was the sole and immediate author ; a fact to which nothing similar can be predicated either of Mahometanism, or of any of the religious systems of the heathen : christianity, therefore, and christianity *only* is the religion of God.

III. It appears, in the third place, to be a clear and undeniable position, that the actual knowledge of the future, is an attribute peculiar to the Divine Being. No one who admits the existence of the one God, will refuse to allow that in point of both knowledge and power, he is placed at an infinite distance above all his creatures—that, while he regulates the course of events according to his own will, none of those creatures are his counsellors, and none of them are capable of penetrating his secret designs and intentions. From these premises, it follows that all prophecies, which, by their exact fulfilment, are proved to have proceeded, not from intellectual sagacity and human conjecture, but from actual fore-knowledge, must have been inspired, or dictated by the Almighty himself ; and further, that the religion which is attested by such prophecies is a divinely authorised religion.

That christianity is attested by true prophecies, is a fact capable of easy proof. Jesus Christ was a prophet, and during his conversation among men, accurately predicted a variety of events, which were then future ; especially his own death and resurrection, and the cir-



cumstances by which they were to be attended ; the outpouring of the Holy Ghost ; and the approaching sufferings of the Jews, with the destruction of their City and Temple. But perhaps, the most striking prophecies, which attest the truth of christianity, are those contained in the Old Testament, and relating to our Saviour himself. The writings of the Hebrew prophets are replete with the promises of a great spiritual deliverer, denominated the Messiah, who was appointed to appear in the world at a certain period declared by the prophet Daniel. In various parts of these writings (composed as they were by a number of unconnected persons, living at different periods) it is predicted that this long-expected deliverer should arise, according to the flesh, out of the seed of Abraham, Gen. xxii. 18, and from the family of David, Isa. xi. 1, Jer. xxiii. 5 ; that he should be born miraculously of a virgin, Isa. vii. 14 ; that his birth-place should be Bethlehem, Micah v. 2 ; that his outward situation should be of a very humble description, Isa. liii. 2 ; that he should be engaged in proclaiming glad tidings, and in relieving the sufferings of mortality, Isa. lxi. 1 ; that his character should be distinguished for gentleness, kindness, faithfulness, and all righteousness, Isa. xi. 4, 5, 6, xlii. 1—3 ; that nevertheless the Jews would refuse to believe in him, Isa. liii. 1 ; that he should be despised, rejected, and persecuted, of men, Isa. liii. 3, 4, Ps. xxii. ; that he should be betrayed by one of his familiar friends, and that his followers should be scattered from him, Ps. xli. 9, Zech. xiii. 7 ; that he should be led as a Lamb to the slaughter, and be as a sheep dumb before his shearers, Isa. liii. 7 ; that he should be cut off, yet not for himself, Dan. ix. 26 ; that his body should not see corruption, nor his life be left in the grave, Ps. xvi 10\* ; finally, that he should ascend into heaven, Ps. lxviii. 18 ; and that he should

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\* The words in Psalm xvi. 10, translated in our common English version, "Thou wilt not leave my soul in hell," may with greater propriety be rendered, "Thou wilt not leave my life or person in the grave." The great majority of the prophecies quoted above, relate immediately to the Messiah. In the Psalms, however, several of the passages which in their second sense describe the Messiah, have an immediate reference to



exercise an universal and never-ending government over mankind, Ps. lxxii. 8, Isa. ix. 7, Dan. vii. 14. In addition to these leading facts, there are predicted, in the Old Testament, a number of minor particulars respecting the life and death of the Messiah ; and to complete their wonderful statements, the prophets, whilst they depict the circumstances of his human nature, and especially his many humiliating sufferings, describe him nevertheless *as one possessing the name and character of Jehovah himself* ; Ps. xlv. 6, Isa. vii. 14, ix. 6, xxxv. 4, xl. 3, 10, 11, Jer. xxiii. 5, Zech. ii. 10—13, Mal. iii. 1.

At the time appointed for the appearance of the Messiah, Jesus was born, of the seed of Abraham, of the family of David, at Bethlehem, of a virgin. We find him living in an humble outward condition—engaged in preaching the gospel, in healing the sick, and in relieving every species of bodily and mental distress—meek, gentle, kind, faithful, and fulfilling all righteousness—not believed by the Jews—despised, rejected, and persecuted of men—betrayed by his familiar friend—forsaken in the hour of trial by all his followers—led as a lamb to the slaughter—dumb in the presence of his persecutors—cut off, but not for himself—rising from the dead—ascending into heaven, and assuming a spiritual government over men—fulfilling in his own character and circumstances a variety of minor particulars—and *all these things in precise accordance with the predictions of the Old Testament*. More particularly, in the midst of his humiliations and distresses, and notwithstanding the lowliness and piety of his human character, we find him, in agreement with those predictions, receiving the homage, asserting the character, displaying the powers, and described by the titles, which appertain to Jehovah himself, Matt. xiv. 33, John xx. 28, 29.....Matt. ix. 2—6, xii. 6, 8, xviii. 20, John v. 21—23, x. 28—30, xiv. 9, 23, xvi. 7. Rev. ii. 23.....Matt. viii. 3, 8—13. *comp.* Acts. ix. 34, Luke viii. 24, Matt. xii. 25, John xvi. 19, 30.

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David ; whose character and circumstances (as was well understood by the ancient Jews,) typified those of his divine descendant.

*comp.* Rev. ii. 23, John xx. 22... John i. 1, Rom. ix. 5, Rev. xix. 16.

When a lock and key precisely correspond, though they be of a simple character, a presumption arises that they were intended for one another. When, instead of being formed in a simple manner, they are respectively complex and curiously wrought in different directions, and nevertheless correspond; such a presumption is exceedingly strengthened. But when the lock is not only complex and curiously wrought, but contains such an extraordinary and wonderful combination of parts, as to be absolutely *sui generis*, and without parallel; when among all the keys in the world, none present even a slight approach to a correspondent conformation, except one; and by that the lock is easily and exactly fitted—then, surely, is all doubt on the subject discarded; and it becomes a moral certainty that the lock and key proceeded from the same master-hand, and truly appertain to each other. Now this is a familiar but precise representation, of the evidence afforded, by a comparison between the Old and New Testaments, that the prophecies concerning Jesus Christ were true prophecies; that they were inspired by an omniscient God; and, therefore, that the religion which they attest, is a religion of divine origin.

IV. It is generally allowed by all persons who confess the existence and unity of God, (whether they are believers in the christian revelation or otherwise,) that he is a Being not only of infinite power and knowledge, but of the highest moral perfections. A comprehensive view even of natural religion leads to an easy admission of the declarations of the sacred writers, that God is just, holy, true, bounteous, and merciful. Such being the moral attributes of our heavenly Father, we cannot refuse to allow, that it is our *reasonable service*, to walk in his fear, to worship him with devotion of spirit, to obey his law, to promote his glory, and more especially to *set our love* upon him with the whole heart. And yet it is a fact, to which the history of past ages and present observation bear alike the most decisive testimony, that, by mankind in their unregenerate condition, this reasonable service is set aside and neglected. Now christianity, considered as

a religious system consisting of both doctrines and precepts, and applied by faith to the heart—that is to say, comprehensive and vital christianity—is unquestionably the means of so transforming men, that in the dispositions of the soul and in the regulation of the conduct, they come to “render unto God the things that are God’s.”

But further—when the true christian is thus introduced to a peaceful communion with the Father of spirits, he is gradually weaned from his evil passions, and becomes conformed, in his own person, to the *moral attributes* of the Deity. As the face of a man is seen reflected in the mirror, so are those attributes seen *reflected* in his life and conversation. Pretenders to religion—the mere professors of the christian name—form no exception to this observation, because they have no real connexion with our argument; but of those persons who place a full reliance upon Christ as their Saviour, and who have yielded themselves *without reserve* to his guidance and government, it may with truth be asserted, that they are created anew in the *image of their Maker*. Undoubtedly they have still to contend with innumerable infirmities, and with many corrupt inclinations, and they can readily acknowledge, that in the sight of the Most High, they are less than nothing and vanity. Nevertheless, in the integrity of their words and actions, in the purity of their intentions and conduct, in their kindness, charity, and long-suffering towards all around them, they *shew forth* the truth, the holiness, and the love of that Being, from whom alone all their virtue is derived.

Lastly, christianity procures for mankind a pure and substantial happiness. The true christian is happy far above all other persons, for various reasons:—because, though his sins have been many, he is reconciled to the Father, through the mediation of the Son; because, notwithstanding his natural weakness, he is enabled to walk in the way of righteousness, by the power of the Holy Spirit; because a sense of the divine love and approbation dwells in his heart; because he is taught to regard every tribulation as a moral discipline directed to greater good; and, lastly, because he is animated by the expectation of a future joy, perfectly unsullied in its nature, and eternal in its duration.



Now the several excellent results which have formed the subject of these observations, have never been adequately produced in men by any principles, except those of christianity; but by the principles of christianity, when cordially embraced and fully submitted to, they are produced *without fail*. Experience may convince us that the contrivance of so comprehensive, so extraordinary, and so operative, a moral system was placed far beyond the reach of human invention: like the works of nature, it can be traced to nothing less efficacious than the wisdom, the power, and the love, of God.

Christianity, therefore, is the religion of God; and, since it is impossible that, in bringing his reasonable creatures into true piety, virtue, and happiness, the God of all truth should employ a mere illusion, it plainly follows that christianity is *true*—that its doctrines are real, its hopes substantial, its promises certain.

V. Christianity then being the religion of God—the true, and only true religion—where are we to find an *authorized* record of the doctrines of which it consists? I answer, not in the scholastic productions of polemical divines; not in the treatises of modern and uninspired theologians; not in the declarations of any particular church; but in the genuine compositions of inspired men; *in the Holy Scriptures of the Old and New Testament*.

The genuineness of the New Testament is a point to which I have already adverted. That of the various books of history, law, psalmody, and prophecy, which compose the Old Testament, is satisfactorily evinced by the quotations made from these writings in every part of the New Testament; by a Greek version of the Hebrew Scriptures, written at a date long prior to the christian era; by the plain testimony of Josephus, Philo, and other Jewish writers; by the care which the ancient Jews are known to have exercised, in order to the incorrupt preservation of their sacred books; by the fact that, before the captivity, the law of Moses was often read in public, and that, after the captivity, the reading of both the law and the prophets formed a regular part of the synagogue service; and, lastly, by a variety of internal evidences, derived from language



and style, from the circumstantiality of description and narrative, and from the mutual yet incidental accordance of part with part.

It being admitted that the Scriptures of the Old and New Testament are genuine, that the gospel history is true, and that Christ was a divinely commissioned teacher; we are placed at once in possession of satisfactory evidence that these writings were given by inspiration of God. That such was the fact, as it regards the Old Testament, is expressly declared by the apostle Paul, II. Tim. iii. 16; and the testimony of this apostle on the subject, is confirmed by that of Jesus Christ himself, who, in his conversation with the Jews and with his disciples, frequently referred to the Jewish Scriptures in such a manner as plainly to attribute to them an absolute and indefeasible authority. With respect to the New Testament, we learn from the authentic history which it contains, that the persons by whom it was written (especially the apostles who composed the greater part of it) were directly inspired; and inspired for the purpose of promulgating christian truth. Whether it was by preaching or by writing that they performed the service thus committed to them, it is indisputable (since the gospel history is true) that their doctrine rested not on their own authority, but on that of the Divine Being whom they served, and flowed from no other source than his Holy Spirit. See Matt. x. 18—20, Luke xxiv. 46—49, John xiv. 26, Acts ii. 4, I. Cor. ii. 3—5, &c.

Inspiration, it may be remarked, operates under various circumstances, and is bestowed in various measures. Now that the inspiration of the apostles and of some of their companions was of a very high and plenary description, may be inferred from a most important fact already noticed—viz. that they were endued with the power of working miracles. The *work* of God confirmed the *word* of God. The signs and wonders which the Lord displayed through the agency of those gifted men, afforded a specific and irresistible evidence, that he was also the author of their doctrine, in whatsoever form that doctrine was delivered.

To the external proofs of which we are thus in possession, that the Holy Scriptures were given by inspiration, and that their contents are therefore to be received as of *divine authority*, are to be added many powerful internal evidences. He who takes a sound and comprehensive view of the wonderful variety and richness of the sacred records—of the admirable moral harmony which pervades the whole volume—of the perfect adaptation of the preparatory system as described by Moses and the prophets, with the fulness of gospel light as revealed to us in the New Testament—of the practical excellence of those doctrines, precepts, and sentiments, which distinguish the Bible from all other books, or which, in other books, are simply borrowed from the Bible—will presently confess not only that the religion unfolded in the Scriptures is divine, but that the *record itself* must be traced not to the unassisted efforts of fallible men, but to the spirit of perfect wisdom—to the *mind which cannot err*.

The Scriptures, then, are a *divinely authorized* record of religious truth. If I am told that there is much in the Bible which even the learned cannot understand; and some things, perhaps, which the wicked have perverted to evil purposes, I would observe in reply, that in this respect there is an obvious analogy between the *written word* and the *works of God*: for there is much also in the science of nature itself, which the wise cannot comprehend, and which the vicious have misapplied to evil. And I would further remark, that the Scriptures are not intended to gratify the curiosity, or to illuminate the speculations, of worldly wisdom, but to instruct the humble and devotional reader, and to teach the simple and the meek the way to heaven. To such as these, whatsoever be their condition in life, or their measure of mental cultivation, the Bible, as to every main doctrine and every practical principle, is explicit and intelligible. While the divine law is so accordant with the conclusions of profound reasoning, that the most enlightened philosophers have yielded to it their willing homage, it is also so plain that when it is received with simplicity and godly sincerity, “the wayfaring man, though a fool, cannot err therein.”

VI. Having thus briefly surveyed some of the principal evidences, from which the conclusion is safely deduced, that christianity is true, and that the Bible contains a genuine and divinely authorized record of all its truths,—we may now proceed to enquire what things that sacred volume declares respecting God, ourselves, and Jesus Christ

There is nothing by which the Scriptures are more eminently distinguished,—nothing by which their importance and divine origin are more clearly evinced,—than by the information which they impart respecting the nature and character of *God*. Much light indeed, on this great subject, may be derived from the works of the Deity which surround us on every side, and which proclaim in intelligible language, his wisdom, power, and goodness; and also from that moral sense of his own existence and authority, which (however it may in numberless instances be depraved and perverted) he appears to have impressed universally on the mind of man. But the knowledge which we derive from natural religion respecting God, is in a wonderful manner augmented, and *completed* in the records of his revealed will. We learn from the Scriptures that there is no other God, but JEHOVAH—that he exists from eternity to eternity—that he is the creator, governor, and preserver, of the universe—that he is omnipresent, omnipotent, omniscient, and perfectly wise—that in him we live, and move, and have our being—that he is the author of the moral law—that he is the source of every good and perfect gift, and more especially of everlasting life—that he is holy, just, true, faithful, righteous, long-suffering, and merciful—that he is *love*; a tender and compassionate Father to those who walk in his fear and obey his law—that, eternal, and infinite as he is, he graciously extends his immediate care to the most minute interests of his creatures; that not a sparrow falleth to the ground without him, and that he numbers the very hairs of our heads. It is more particularly to our present purpose to observe, that the Deity is ever described in the Bible as a Being of absolute purity; so that in his sight every species of iniquity, whether in thought, word, or deed, is abominable. Hence it follows, that he will by no means



acquit his guilty creatures *while they continue in sin* ; and it is plainly declared, that without holiness none shall see God.

Here I would remark, that while the inspired writers bear the most ample and decisive testimony to the unity of the supreme Being—while the great principle that God is *one*, lies at the very foundation of their scheme of religion, and pervades it in every part—we nevertheless learn from many of their declarations, that, in that great scheme of mercy which he has ordained for our salvation, the ONE GOD has manifested himself to mankind (with reverence be it stated) as the FATHER, the SON, and the HOLY SPIRIT.

The mode of that distinction and of that union which we believe to subsist in the divine nature, is placed far beyond the reach of our limited comprehension, and can never be a fit subject either for speculation or for definition ; but the doctrine that there *is* such a distinction, and that there *is* such an union, will never cease to be highly prized by those persons who are aware of its practical influence and operation. I may confess that it has long appeared to me to be a sound and necessary deduction not only from the passages of Scripture in which the Creator, the Redeemer, and the Comforter, are upheld to view as the common sources of our spiritual good, and the common objects of our faith and allegiance, but from all those also in which there is a distinct reference to the divinity either of the Son or of the Spirit ; See Matt. xxviii. 19, John xiv. 26, xv. 26, xvi. 13—15, 11. Cor. xiii. 14. *comp.* John i. 1—3, &c. Acts xiii. 2, I. Cor. xii. 11, I. Cor. xii. 11, II. Cor. iii. 17.

Respecting ourselves, the Scriptures reveal many truths of the highest importance to us. From various declarations contained in them, we plainly learn, that man is endued not only with a frail body, but with a soul ; and that when the body perishes, the soul continues to exist, Matt. x. 28, xvi. 26, I. Thes. v. 23, Heb. x. 39, Luke xvi. 19—31, xx. 38, xxiii. 42, 43, II. Cor. v. 1—8 ; that moreover in a day to come the dead will be raised in a body incorruptible and spiritual, John v. 28, 29, I. Cor. xv. ; that this short



life is the only time appointed for our probation ; and that, in another world, we shall all stand before the judgment seat of Christ, and shall then be rewarded with everlasting happiness, or punished with everlasting misery—*according to our works* : Matt. xxv. 31—46, Rom. ii. 6—11, xiv. 10, Rev. xx. 12—15. The Scriptures, moreover, declare that man was created in the moral similitude of God—that, yielding to the temptations of the devil, he fell from that image—that now being a fallen and depraved creature, he is, *in his unregenerate nature*, prone to wickedness—that his heart is “deceitful above all things, and desperately wicked” (or diseased)—that “all have sinned and come short of the glory of God”—that, “they are together become unprofitable ; that there is none that doeth good, no not one,” and that thus “*all the world*” is “become guilty before God ;” Jer. xvii. 9, Rom. iii. 1—19, 23. *comp.* Isa. liii. 6, Matt. xv. 19.

Such are the awful statements contained in the sacred volume respecting *ourselves*. Where then is there any hope for us who are fallen, corrupt, inclined to sin, and, in so great a multitude of particulars, sinners ; and who are therefore separated in our natural state from a just and holy God, and are plainly liable to eternal separation from him in the world to come ? Truly our hope is only in the *mercy* of God through the Saviour of men. *A Saviour, or I die—a Redeemer, or I perish for ever.*

Lastly, therefore, we may enquire, what is the doctrine of the Bible respecting our Lord and Saviour, Jesus Christ ? We read in Scripture, that he is the Word—the Son of God the Father Almighty—that in the beginning, before the world was created, and from everlasting, he was *with God*, John i. 1, xvii. 5. *comp.* Mic. v. 2—that by him all things were created that are in heaven and that are in earth, Col. i. 16, Heb. i. 2, 10—that without him was not any one thing made, that was made, John i. 3—that he was the light and life of men, John i. 4, 9—that he and the Father are *one*, John x. 30—that he is therefore *God*, John i. 1, Jehovah our righteousness, Jer. xxiii. 5, the mighty God, Isaiah ix. 6, the true God, I. John v. 20, the great

God, \* Tit. ii. 13, God over all, Rom. ix. 5—that he is the searcher of the reins, and the hearts, knows what is in man, and bestows upon his servants all their spiritual gifts and graces, Rev. ii. 23, Acts ii. 33, II. Cor. xii. 9, Eph. iv. 11—the object of faith, prayer, glorification, and all worship, John iii. 16, Acts vii. 59, 60, II Cor. xii. 8 Heb. i. 6, xiii. 21, Rev. v. 13—that he “ filleth all in all,” Eph. i. 23—that he is “ the same, yesterday, and to-day, and for ever;” “ the Alpha and Omega, the beginning and the ending, the first and the last,” Heb. xiii. 8, Rev. xxii. 13. The Bible further declares that when the fulness of time was come, “ God sent forth his Son made of a woman, made under the law,” Gal. iv. 4—that the Word became flesh, John i. 14—that he was born a child into the world, and really took our frail nature upon him, being made in all points “ like unto his brethren, yet without sin,” Heb. ii. xiv.—that he went about doing good, healing the sick, giving sight to the blind, and hearing to the deaf, raising the dead to life, and preaching the gospel to the poor—that he was betrayed into the hands of wicked men, and died on the cross—that, on the third day he rose from the dead, and that he ascended to the right hand of the Majesty on high, being restored to that state of infinite and unsearchable glory, which he possessed in the Father’s presence before the world began, John xvii. 5, Heb. i. 3—that now he is exalted of the Father, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, Eph. i. 21—finally, that he will bring to a termination the whole economy or dispensation of which he is the Mediator, by coming again with all his holy angels, for the final and universal judgment of the quick and dead, Matt. xiii. 40—42, xxiv. 30, 31, I. Cor. xv. 25—28. †

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\* Tit. ii. 13. “ The glorious appearing of the great God and our Saviour Jesus Christ.” A plain rule of Greek construction requires that the original of these words should be rendered, “ The glorious appearing of our great God and Saviour, Jesus Christ.” So the passage appears to have been universally understood among the ancient fathers of the church.

† I am well aware that many attempts have been made to interpret some of the passages of Scripture relating to the nature

VII. Having thus adduced some of the principal declarations of Scripture respecting the nature and history of our Lord Jesus Christ, I may proceed, without further delay, to the consideration of that doctrine of redemption, for the elucidation of which this letter is principally intended ; and I may commence by putting a very simple question. What could be the mighty and equivalent purpose, for which this infinitely glorious Person, the Son of God, who is one with the Father, and is therefore himself the everlasting Jehovah, should so marvellously condescend and humble himself, as to take our nature upon him, in that nature to undergo every species of contumely and contradiction of sinners, and finally to die on the cross, a cruel and shameful death ?

When we reflect on the perfect adaptation which always subsists, and which is so generally even apparent, in the operations both of nature and of providence, between the cause and the effect, the means and the end—when we thus take analogy as the ground of our reasoning—we can scarcely avoid perceiving how strong an improbability attaches to the supposition, that *SUCH AN ONE* should not only come into the world, but should live, suffer, and die, as a man, for the *single* purpose of *revealing* the truth. Experience teaches us that any inspired person, whose divine mission was attested by miracles, might have been an adequate instrument for that purpose : for it is evidently on this simple ground, that christians are unanimous in giving their credence to the doctrines delivered to the Jews by Moses, and to the followers of Christ, by the apostles. No doubt, to reveal the truth was one of the offices of our Blessed Saviour—that chief of the prophets : nor are we to forget, that it was another of his offices, by his holy and merciful life and conversation on earth, to institute that perfect *pattern*, after which the conduct of his disciples, in all future ages, was to be formed and regulated. But important and salutary

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and character of Christ, in a lower sense, than is here given to them. Long and careful investigation has however produced in my own mind a *settled conviction*, that the commonly received interpretation of those passages, is in general the only one, which consists with the sound rules of philology and criticism.

as these offices were, the peculiar circumstances of the case are such, as inevitably lead us to believe, that, in humbling himself from the height of his divine glory—in assuming our frail and suffering nature—and in subjecting himself even to the death of the cross—the Son of God had yet higher, nobler, and *more comprehensive*, purposes in his view. When we consider the infinite dignity and absolute omnipotence of our heavenly Visiter, and the marvellous love which he has displayed in visiting us, we cannot fail to conclude that such a dispensation of divine mercy towards us was intended to supply *all* our spiritual need. Now were we, through the means of that dispensation, to receive nothing but information, precept, and example, our need would be far indeed from being supplied. Powerless and corrupt as we are, we should still be left to perish in our sins, and the light, thus communicated to us, would only aggravate our woe, and render our destruction more terrible. Where is the individual who understands the plague of his own heart, who is not aware that he stands in need, not only of information, but of reconciliation with God ; not only of light but of life ; not only of precept and example, but of power to obey the one, and to follow the other ? Yes, my dear friend, the gospel of our Lord and Saviour is no message of glad tidings to us, unless it proclaims to us *indemnity* and *cure*. Thus and thus only will it supply *all* our spiritual need.

This plain course of reasoning leads us at once to the conclusion, that Christ did indeed come in order to bestow upon us, not only information and precept, but indemnity and cure. But happily this is a subject on which we are not left to any conclusions of our own formation. It is one on which the declarations of Holy Writ are equally abundant and explicit.

The very first passage of Scripture in which the Messiah is alluded to, proclaims the great purpose of his mission. “I will put enmity,” said Jehovah to the serpent, “between thee and the woman, and between thy seed and her seed ; *it shall bruise thy head, and thou shalt bruise his heel ;*” Gen. iii. 15. Christian commentators generally allow that by the seed of the woman is here intended the Messiah, and that by



the serpent is represented the devil, the author of all moral evil. We therefore learn from the prophecy, that Christ was to bruise the serpent's head, or, in other words, to destroy the devil and his works. *Comp. Heb. ii. 14.* "For as much then as the children are partakers of flesh and blood, he also himself took part of the same; *that through death he might destroy him that had the power of death, even the devil*"—and *I. John iii. 8*—"He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested *that he might destroy the works of the devil.*" It was by means of *his death*, that the Messiah was to obtain a complete victory over our spiritual adversary; a doctrine which perfectly accords with Isaiah's celebrated prophecy respecting his vicarious and propitiatory sufferings; "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace (or whereby our peace is procured) was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. *He was oppressed and he was afflicted*: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth....Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors;" *Isa. liii. 4—12.*

That this consolatory passage of Scripture relates to our Lord Jesus Christ, is proved, partly by strong internal evidence, and partly by the repeated testimony of the authors of the New Testament. Who does not perceive that it proclaims *indemnity* for the sinner, through the sufferings and death of a Saviour? The same doctrine is powerfully expressive in the words addressed by Jehovah to the Messiah, as recorded in the prophecies of Zechariah: "As for thee also; by *the blood of thy covenant*, I have sent forth thy priso-

ners out of the pit wherein is no water : turn ye to the strong hold, ye prisoners of hope ;" Zech. ix. 11, 12.

Such are the declarations of prophecy respecting that mighty propitiation for sin, which was to distinguish the introduction of the gospel dispensation ; nor ought it to be forgotten that the whole sacrificial institution of the Jews was " a shadow of good things to come," and was fraught with relation to the same doctrine. This observation applies in a very especial manner to the slaying of the Lamb in the passover, and to the offering up of the bullock and goat on the great day of atonement. For Jesus Christ, " the Lamb slain from the foundation of the world," is described by the apostle Paul as " our passover" who " is sacrificed for us," I. Cor. v. 7 ; and we are plainly taught, in the epistle to the Hebrews, that the High Priest who offered up the victims, first, " for his own sins, and then for the people's," and who, on that solemn occasion, entered into the holiest place and sprinkled the blood over the mercy seat, was but the type of that Saviour who is entered into the heavens for us, who sprinkles his blood on our hearts, and who " by *one offering* hath perfected for ever them that are sanctified" ; *comp.* Lev. xvi. with Heb. ix. x.

But in order to that destruction of the works of the devil, which was to be effected by the Messiah, there was need not only of a propitiatory sacrifice, but of a powerful redeeming influence. Accordingly, in those prophecies of the Old Testament which are acknowledged by both Jews and christians to relate to the times of the Messiah, we find many clear promises of the more abundant effusion of such an influence on the Lord's people and of its practical and internal operation. " Thus saith the Lord that made thee and formed thee from the womb, which will help thee : fear not, O Jacob my servant, and thou Jeshurun whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour **MY SPIRIT** upon thy seed and my blessing upon thine offspring ;" Isa. xlv. 2, 3. " Then will I sprinkle clean water upon you and ye shall be clean : from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spi-

rit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put MY SPIRIT within you and cause you to walk in my statutes, and ye shall keep my judgments to do them;" Ezek. xxxvi. 25—27. Precisely consonant with these passages is the description given by Jeremiah of the principal characteristics of the New Covenant: "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more;" Jer. xxxi 33, 34.

The blessings which were thus to distinguish the New Covenant are represented by Isaiah as the "sure mercies of *David*," that is of the Messiah, the descendant of David, who was appointed in the counsels of the Most High, to be "a witness to the people, a leader and commander to the people;" Isa. lv. 1—4; and from the various descriptions given to us, in the prophetic writings, of the universal authority and never-ending government of this Prince of Peace, we can scarcely avoid deducing the inference, that he was himself to dispense those spiritual gifts, and to conduct those powerful internal operations, by which his dominion over the hearts of men, was to be obtained and secured. Accordingly we learn from Psalm lxviii. 18, that on his ascension into glory, the Messiah was to "*lead captivity captive*" and receive *gifts for men*;" and Malachi has announced the sudden appearance and spiritual work of our Redeemer, in the following sublime language: "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of Hosts: but who may abide the day of his coming, and who shall stand when he ap-



peareth ? *for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness ;*" Mal. iii. 1—3.

Thus then it appears from the concurrent declarations of those ancient prophets who spake of Christ beforehand " as they were moved of the Holy Ghost " that the dispensation of the gospel was " to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the MOST HOLY ;" Dan. ix. 24.

Let us now direct our attention to the New Testament. " When the angel Gabriel predicted, to the virgin Mary, the approaching birth of her Son, he added, " Thou shalt call *his* name *Jesus* (or the Saviour) for he shall save his people *from their sins* ; Matt. i. 21. By John the Baptist, also, the approaching Saviour of men was announced in the same character—" Behold the Lamb of God," said he, " which *taketh away the sin of the world* ;" John i. 29.

By our blessed Lord himself the great object of his coming was frequently and explicitly declared ; " The Son of man is come to seek and to *save* that which was *lost* ;" Luke xix. 10 ; " The Son of man came not to be ministered unto, but to minister, and to *give his life a ransom for many*," Matt. xx. 28 ; " This is my blood of the New Testament which is shed for many, for the remission of sins," Matt. xxvi. 28 ; " As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ; that *whosoever believeth in him should not perish, but have eternal life....* God sent not his Son into the world to condemn the world, but that the world through him *might be saved*," John iii. 14, 17. " I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which *I will give for the life of the world*," John vi. 51. After his ascension also, when he delivered to the converted Paul an apostolic commission, he said, " I have appeared unto thee for this purpose, to make thee a minister and a witness.....delivering thee from



the people and from the Gentiles, to whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, *by faith that is in me ;*" Acts xxvi. 16—18.

A multitude of declarations to the same effect were made by our Lord's apostles. From these, a few passages may be selected, by way of specimens, from the writings of John, Peter, and Paul.

JOHN.—“ Whosoever committeth sin transgresseth also the law ; for sin is the transgression of the law. And ye know that he was manifested *to take away our sins* : and in him is no sin. Whosoever abideth in him, sinneth not ;” I. John iii. 4—6 ; “ In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the *propitiation* for our sins...And we have seen and do testify, that the Father sent the Son to be the Saviour of the world ;” I. John iv. 9, 10, 14. “ What are these which are arrayed in white robes ? and whence came they ?...These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. *Therefore* are they before the throne of God,” &c. Rev. vii. 13—15.

PETER.—“ For as much as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers ; but with the *precious blood* of Christ, as of a lamb without blemish and without spot ;” I. Pet. i. 18, 19. “ Because Christ also suffered for us...who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness : by whose stripes we are healed ; for ye are as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls ;” I Pet. ii. 21, 24, 25.

PAUL.—“ Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin. But now the righteousness of

God without the law is manifested, being witnessed by the law and the prophets ; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe ; for there is no difference : for all have sinned and come short of the glory of God ; being justified freely by his grace through the redemption that is in Christ Jesus ; whom God hath set forth *to be a propitiation through faith in his blood*, to declare his righteousness for the remission of sins that are past, through the forbearance of God : to declare, I say, at this time, his righteousness : that he might be just and the justifier of him which believeth in Jesus ;" Rom. iii. 20—26. " For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered that sin might abound. But where sin abounded, grace did much more abound : that as sin hath reigned unto death, so also might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord ;" Rom. v. 19—21. " For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord ;" Rom. vi. 23. " Christ also loved the church and *gave himself* for it : that he might sanctify and cleanse it with the washing of water by the word ; that he might present it to himself a glorious church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish ;" Eph. v. 25—27. " God hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins ;.... And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled ; in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight ; Col. i. 13, 14, 21, 22. " For the grace of God, which bringeth salvation, hath appeared unto all men ; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ : who gave himself for us, that he might redeem us from all iniquity,

and purify unto himself a peculiar people, zealous of good works ;" Tit. ii. 11—14.

Justification through the blood of Christ, and sanctification by his Spirit, are very usually treated on as distinct doctrines ; but, different as they are in one point of view, it is nevertheless evident, from the tenor of these extracts, that they are inseparably connected. Both are essential to the work of salvation ; both originate in the same divine mercy, and both are described, by the sacred writers, as arising out of the sacrifice of the Son of God. Was Christ "set forth" of the Father, to be a propitiation through faith in his blood?" Did he bear "our sins in his own body on the tree?" Did he thus *give himself* for us? It was not only for the "remission of sins that are past" and for the justification of penitent believers, but also that "he might sanctify and cleanse" his church—"that he might redeem us from all iniquity"—that our consciences might be "purified from dead works, to *serve the living God*"—that we, being dead to sin, should *live unto righteousness* ;" Tit. ii. 14, Heb. ix. 14, I. Pet. ii. 24.

"The law of the Spirit of life in Christ Jesus," says the apostle, "hath made me free from the law of sin and death ; for what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, that the righteousness of the law might be fulfilled in us *who walk not after the flesh, but after the Spirit*:" Rom. viii. 2.—4. Again, "for we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another ; but after that the kindness and love of God our Saviour towards man appeared : not by works of righteousness which we have done, but according to his mercy he saved us, *by the washing of regeneration, and renewing of the Holy Ghost* : which he shed on us abundantly, through Jesus Christ our Saviour;" Tit. iii. 3—6. "I, indeed, baptise you with water," said John the Baptist to the Jews, "but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall bap-

tize you with the Holy Ghost and with fire ;" Matt. iii. 11. *comp.* John xv. 26, I. John ii. 27.

Lastly, we learn from the inspired writers that the same Mediator of the New Covenant, who was a propitiation for our sins, and who sheds forth on mankind the gifts and graces of the Holy Spirit, is mercifully engaged in pleading for his people before the throne of his Father. "My little children," said the apostle John, "these things write I unto you, that ye sin not. And if any man sin, we have an *advocate* with the Father, Jesus Christ the righteous ;" I. John ii. 1. "Who is he that condemneth ?" writes another apostle, "It is Christ that died, yea rather that is risen again, who also *maketh intercession* for us ;" Rom. viii. 34. "But this (man), because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to *make intercession* for them ;" Heb. vii. 24, 25.

Such are the powerful and harmonious statements presented to us by prophets and apostles, on the great subject of *christian redemption*.

Now to the enquiry already suggested,—for that mighty and equivalent purpose the Son of God, by whom all things both in heaven and in earth were created, condescended to take our frail nature upon him, to dwell amongst us, and to die on the cross, these statements afford an intelligible and perfectly satisfactory answer. In his adorable mercy, in his almighty power, he came to *deliver* mankind ; to *recover* them from their lost condition ; to *save* them from the dominion of Satan, and from everlasting destruction ; to supply all their spiritual need ; to reconcile them through his own blood-shedding and mediation to the Father Almighty ; to regenerate and sanctify them by his Holy Spirit ; to provide for them both *indemnity* and *cure* ; and thus to secure for them a boundless eternity of perfect happiness. Here are unfolded purposes worthy of the Son of God, and worthy of that peculiar display of his love and condescension revealed to us in the Bible—purposes fully adequate to his divine dignity, and capable of being carried into effect, *only* by him who, while he suffered in our suffering nature,



was ONE with Jehovah—personally participating in the wisdom, power and nature, of the only true God. Whether, indeed, we regard the human nature of Christ—in which he died for us, and is still “touched with the feeling of our infirmities”—or his divine nature, which imparts a mighty efficacy to the whole plan of our redemption;—we cannot but acknowledge, that, between the spiritual wants of mankind, on the one hand, and the sure mercies of the Messiah of God, on the other, there is a nice, an accurate, a perfect adaptation.

VIII. In order to avail ourselves of the means which God in his unsearchable wisdom has thus ordained for our salvation, it is plainly necessary that we should believe in Jesus Christ. “These are written,” says the apostle John, “that ye might believe that Jesus is the Christ, the Son of God: and that *believing* ye might have life through his name”; John xx 31. “God so loved the world,” said Jesus himself, “that he gave his only begotten Son, that whosoever *believeth* in him, should not perish, but have everlasting life;” John iii. 16. “I am the resurrection and the life: he that *believeth* in me, though he were dead, yet shall he live; and whosoever liveth and *believeth* in me shall never die;” John xi. 25, 26. Paul has declared that “a man is not justified by the works of the law, but by the *faith of Jesus Christ*,” Gal. ii. 16; and John the Baptist, when he bore witness to the power and excellency of the Lord Jesus, plainly stated the consequences both of believing and of *not* believing on the Son of God: *He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him;*” John iii. 36.

Now, the faith in Christ, which is thus frequently declared to be the means of our salvation, is not only an assent of the understanding to the history and doctrines of the gospel. Such a faith is of itself a “dead faith,” and we read that the “devils also believe and tremble;” Jas. ii. 19. Saving faith is that living and active principle in our minds, by which, under the softening impressions of the love of God, we accept the Lord Jesus Christ as our only Saviour; spiritually

feed upon him as upon the bread of life ; place a humble yet sure reliance upon his mercy and power, and, *with full purpose and devotion of heart, submit our whole selves to his spiritual government.* 'This is "the faith which worketh by love", Gal. v. 6 : this is the faith which enables us to bring forth the pure and lovely fruits of holiness, charity, gentleness, patience, joy, and peace. And thus "if any man be in Christ, he is a new creature : old things are passed away : behold all things are become new" ; II. Cor. v. 17.

Mortally diseased as we are,—the fatal malady of sin rankling with us,—how are we to experience *recovery*, if we refuse to accept the appointed remedy ? Then let us endeavour to lay aside the "evil heart of unbelief;" let us no longer amuse ourselves with sceptical speculations on the theory of religion ; but rather let us lay hold of its substance, and flee from the wrath to come. Let us listen to the words of love and tenderness with which our compassionate Redeemer continues to invite us : "*Come unto me, all ye that labour and are heavy laden, and I will give you rest : take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls : for my yoke is easy, and my burthen is light,*" Matt. xi. 28—30. Yes, we must take upon us the *yoke of Christ*. "To obey is better than sacrifice, and to hearken than the fat of rams ;" I. Sam. xv. 22. As we obtain reconciliation with the Father, through the sacrifice of Christ, let us ever remember that we can be brought into a state of true holiness, and *avail ourselves of that reconciliation*, only by a *full submission* to the influence and guidance of his Spirit. It is by his Spirit that our all-sufficient Redeemer changes our vile hearts, mortifies our sinful affections, imparts to us his own holy nature, enables us to walk before him in purity, and love, and thus prepares us for the enjoyment of that heavenly inheritance, which he has meritoriously procured for us, by his own perfect obedience, and by the sacrifice of himself. "*If we walk in the light, as (God) is in the light,*" says the apostle John, "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin ;" I. John i. 7.

Nothing indeed can be more futile than even the most correct system of religious opinions, if our faith has no influence on the *heart*, and fails, therefore, to produce its legitimate consequence—a *godly life and conversation*. Every thing in christianity is directed to *practical* purposes; and in the day of righteous retribution, it will only aggravate our condemnation to have heard, understood and approved the word of the Lord, if we shall have persisted in refusing to follow its dictates. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven”—Every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and beat upon that house: and it fell, and *great was the fall of it.*” Matt. vii. 21, 26, 27.

Before I conclude, allow me briefly to recapitulate my whole argument.

*Christianity is a religion which rests on the authority of God himself.* 1. It is proved, by a greater variety and quantity of evidence than has ever been brought before to bear on a similar subject, that the writings of which the New Testament is composed are *genuine*. 2. That the history recorded in those writings is true, we conclude from the testimony of several honest and independent witnesses; and that testimony is so confirmed by a number of remarkable and indisputable facts, as fully to meet the peculiarities of the case, and to establish the reality of the christian *miracles*. Now miracles are interruptions of the order given to nature by an omnipotent God, and, like the creation itself, can justly be ascribed only to Him. Since, therefore, he has attested christianity by true miracles, it follows that christianity is a religion of divine authority. 3. The real foreknowledge of future events is an attribute which must also be deemed peculiar to the Almighty, and God has attested christianity by *true prophecies*. Jesus Christ exactly predicted several events which were future when he spake. More especially, the prophecies of the Old Testament, respecting the Messiah, correspond with the character and history of

Jesus, just as a lock of complicated and absolutely peculiar structure corresponds with its key. Hence again it follows that christianity is the religion of God.

4. The Deity is a Being of moral perfections; and christianity is the instrument by which he so transforms unregenerate men, that they come to render unto him the fear, honour, and love, which are his due—to shew forth his moral attributes in their own conduct—and to enjoy a substantial and enduring happiness—whence the conclusion is again safely deduced that our religion is *divine* and *true*.

*The Scriptures are a divinely authorised record of christian truth.* The inspiration of the writers of the Old Testament is evinced by the clear declarations, on that subject, of the apostles, and of Christ himself. The inspiration of the writers of the New Testament, and especially of the apostles, is plainly recorded in the gospel history already proved to be true; and these historical testimonies to the divine origin of the Scriptures are abundantly confirmed by the internal evidences derived from their holy, wise, harmonious, and practically efficacious, contents. The difficulties in Holy Writ are analogous to those to be observed in natural science; but to the simple-hearted, sincere, and devotional reader, and as far as relates to those things which appertain to our salvation, the inspired writings are *plain* and *intelligible*.

*The Bible is replete with important information, respecting God, ourselves, and Jesus Christ.* 1. The various attributes and perfections of the Deity are described, in the sacred volume, with a force and precision which clearly indicate the divine origin of the book. More especially the Scriptures represent the Deity as perfectly pure and just; so that he utterly abhors all sin, and will assuredly punish those who continue under its influence. Without holiness none shall see God. 2. Respecting ourselves, the Scriptures declare, that we are endued with a body and a soul—that the soul lives after death—that the dead will be raised in a spiritual body—that, in the eternal world to come, we shall be rewarded or punished and be happy or miserable for ever, *according to our works*—that we are fallen from the image of God in which



Adam was created—that we are naturally prone to sin, and universally sinners—and that *of ourselves* therefore we can entertain no hope of salvation.

3. Respecting Jesus Christ, we read in the Bible—that he is the *Son* or *Word* of God, who was with God from everlasting—that all things were made by him—that he is one with the Father, and *therefore himself God or Jehovah*—that he became incarnate, and assumed the nature of man, tarried upon earth, died on the cross, rose from the dead, ascended into heaven, and will come again to the judgment of quick and dead.

To the question—for what *equivalent* purpose *SUCH AN ONE* should so marvellously humble himself, as to come into this world, assume our nature, and die on the cross—the answer has been given: “*To supply all our spiritual need; to bestow upon us not only information, precept, and example, but indemnity and cure.*” This answer is explicitly confirmed by a multitude of passages selected from Holy Writ—by the perfectly accordant declarations of the prophets, of the angel Gabriel, of John the Baptist, of Christ himself, and of his apostles. These passages unfold in a luminous manner the whole doctrine of redemption, fully account for the great facts of the gospel, and show that, between the *spiritual wants* of mankind, and the *mercies of God in Christ*, there is an entire congruity. Lastly, I have observed that we cannot avail ourselves of the promises and blessings of the gospel, otherwise than by that true and living faith in Jesus, by which we rely upon him as upon our only Saviour, and through the operation of which we become new creatures, and bring forth the fruits of obedience, holiness, love, and peace.

Allow me, my dear friend, (and reader of every description,) to express an earnest and affectionate desire that such may be thy happy experience! If the afflicting hand of divine chastisement has convinced thee of the utter instability of every earthly joy—if thou art made sensible that, in the fleeting scenes of this present state of existence, there is nothing which can satisfy the aspirations of an immortal spirit—if thou art prepared to acknowledge thyself to be unworthy

of the love of God; wretched, and miserable, and blind, and poor, and naked—mayest thou find a sure refuge for a wounded and weary spirit, in the bosom of the Holy Jesus! May he be made unto thee of the Father, “wisdom, righteousness, sanctification, and redemption!” Then, whatsoever tribulations may be permitted to attend thy path during the remaining stages of thy mortal pilgrimage, all will be well. Thy portion will be a true peace with God even here, and in the world to come, *life everlasting*.

And now, a single additional observation will bring this letter to its conclusion. If we are taught to mourn over our sins, we should mourn also over the sins of mankind: we shall be humbled before God with deep sorrow of heart, when we reflect on the forgetfulness of their Creator, the falsehood, lasciviousness, malice, cruelty, and bloodshed which are still so fearfully prevalent among the sons of Adam. But every one who is brought to a right understanding of the gospel of Christ knows, that, in its doctrines, as they are humbly accepted and practically applied, there is a *powerful remedial principle*, by which moral evil, of every description, may be counteracted and subdued. Let us then pray for the hastening of that day when the dominion of Jesus shall extend “from sea to sea, and from the river unto the ends of the earth”, Ps. lxxii. 8: for under its blessed influence, a mighty change shall still be wrought in the character and condition of men. “They shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more;” Isa. ii. 4. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together, and a little child shall lead them—They shall not hurt nor destroy in all my mountain (saith the Lord); for the earth shall be full of the knowledge of the Lord, as the waters cover the sea;” Isa. xi. 6—9. *Then shall this moral wilderness become a fruitful field.* The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose, it shall blossom abundantly and rejoice even with joy and singing; the

glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God—And an high way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there: but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away;" Isa. xxxv. 1, 2, 8—10.

While then, my dear Friend, we experience in ourselves a redemption from sin, *through faith in the Son of God*; and look forward to the universal extension of the same purifying principle, let us prostrate ourselves in all humility before the everlasting Jehovah, and exclaim with the apostle, "thanks be to God for his UNSPEAKABLE GIFT!"

THE END.





# CHESTER RACES ;

BY

WILLIAM WILSON.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them."—EPHESIANS V. 11.

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## CHESTER RACES.

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**F**ELLOW TOWNSMEN, how is it that in this nineteenth century, confessedly an age of growing refinement and advancing educational improvement, we still tolerate among us these semi-annual revels? Within the last 30 years, three kindred evils, bull-baiting, cock-fighting, and theatres, have sunk into merited contempt in our city, and have given place to more refined, and, if properly conducted, really humanizing, rational amusements; the lecture-room, music-hall, and the excursion trip. The last and greatest of social evils, the most gigantic and most demoralizing of them all still curses us, and deluges our city with immorality. Thank God there are signs of its decay which are unmistakeable, and the Races are now only because they have been. Undoubtedly a love of amusement in the vulgar and the gross, and the greed of ungodly gain in the abandoned and the profligate, are two main supports; but the silent toleration or the expressed reprobation of the respectable and moral is the dominant power which shall decide their fate. And this power, which has scarcely commenced to be exerted, is already felt, for formerly the list of subscribers used annually to appear in our local papers, now it is privately circulated among subscribers only. And even in this, many contributors hide their shame under the disguise of "A Friend." This speaks ominously; and proclaims the badness of the cause, whose supporters are ashamed of their connection with it, and hide their heads in obscurity, to escape a public stigma.

The boldness, too, and faithfulness of some of our local clergymen, who have of late discharged their consciences of an imperative duty by denouncing such abominable revelry, is another cheering sign of their approaching abolition. Besides, society is becoming very generally restless, and impatient to endure any longer the gross infliction. Then, again, there is the rascality to which they have descended, both with respect to proprietorship of horses, and the general attendance, which have both gone down marvellously in respectability, and three-fourths of the names on the published lists are unknown, as was Palmer, till his villainy distinguished him from the vulgar crowd.

Still, however, there is a large number of right-minded, well-intentioned people who are not fully aware of the enormous magnitude of the evil, or not sufficiently alive to their own responsibilities, who would, if they were better informed on the subject, not only withdraw their countenance and support, but range themselves on the side of

God and morality. When this position is generally assumed by Christians, and a faithful testimony is publicly borne, then there is not a doubt but God will arise and scatter his enemies, and they that hate him shall flee before him.

To supply the information needed, and to invite and promote a faithful testimony against the demoralizing influences of the Races, is the object of this pamphlet; and if it reveals more of the working of iniquity than a regard to delicacy would at first sight seem to dictate, ("for it is a shame even to speak of those things which are done of them in secret,") the necessity of the case must be our plea, for in no other way can the evil be fully exposed, and exposure is our object. "All things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light." Eph. v. 13.

It has been said that it is not exactly suited to *good* society to expose such enormities. (See *Courant*, May 12, 1856.)

Alas! for the *goodness* of the society which can tolerate such enormities without exposure and indignant reprobation, and allow them to spread their pestilential influence among us. "Vitium alitur vivitque tegendo" is a sentiment too true in this matter; besides, whenever the safety of society has required it, we have scriptural example for exposing the most infamous conduct. We would treat such things as a physician analyzing poison, or as a surgeon conducting a post-mortem examination, and perform the disgusting task, not from inclination but from duty.

Again, we are told that races were established by statute, "for the promotion of health, temperance, and virtue." (*Courant*, May 12, 1856.) Well! so it might be: but if the doctor finds his medicine is killing his patient, he ought to have the wisdom to alter the prescription. It seems an odd argument, that because it was first given for good, it must be continued for evil.

Our appeal, then, is not to the godless and the profane, to whom we can only testify "the wrath of God revealed from heaven against all ungodliness:" (Rom. i. 18,) but to a class of orderly, moral, and well-meaning people, willing, according to their present attainments in religious knowledge, to forward any good cause, and to advance the interests of religion, but too easily led by long custom, and the influence of bad example, and not yet fully aware of their own responsibility before a holy God for all the consequences of what they countenance, or wanting moral courage to come distinctly out from the world, and testify for Christ before a Godless multitude.

Moral racers, then, the races are past: four short days were the duration they ostensibly occupied, but their effects will pervade a never-ending eternity. You partook of the exciting amusement they afforded, and you returned to your homes, we do not say well satisfied with the gratification they supplied, for we know well the weariness and dissatisfaction they create even in your breasts. "But you took no part in their dissipation," "and you did not observe, in that immense concourse, so much that was wrong, as to lead you to renounce the enjoyment of what was innocent there."

There are some objects in nature so vast, that on a near view, the

eye gains so small and so imperfect an acquaintance with them, that its judgment respecting them is quite the reverse of the truth: their full magnitudes and real proportions cannot be observed but from a distance. So it is with the racing system, enormous in its operations, wide-spread in its effects, its influences, and its consequences; too vast to be appreciated from a view limited to the ostensible object of harmless amusement and social conviviality. A mere race, we allow, is an innocent sport, the amusement of children, the pastime of lambs. But step back, and gain a wider and more comprehensive view of that monster evil. To see it aright you must visit the Infirmary, and witness the loathsome diseases that waste the limbs of racing victims, and bring them down to an untimely grave. To see it aright you must visit the lunatic asylum, and see the fearful wrecks of once intelligent beings, the image of God marred, and hear the ravings that seem to anticipate Hell, and exemplify the gnawings of the worm that dieth not. To see it aright you must visit the brothel, and see woman in her lowest degradation, the most sickening and disgusting object to be found in this sin cursed world. To see it aright you must visit the Coroner's inquest, and hear the sad and mournful story, told by the faltering tongues of surviving friends, whose heaving bosoms can hardly tell, how your unsanctified amusements presented the maddening cup, and incited the suicidal act. To see it aright you must visit the regions of despair, and hear shoals of the irrecoverably lost ascribe their eternal torment to the gulf of destruction you opened, and the snares you set on the race course. Yes! view it from eternity, and see how sin has mingled the refreshing cup of innocent pleasure, and presents it back to the unwary and deceived, a draught of deadly poison.

The races are over, and their momentary excitement, characterized by nothing so evidently as thoughtless profanity, and open forgetfulness of that only moral preservative, "Thou God seest me," leaves not a pleasurable reflection or generous sentiment behind. But that short week has sown misery in a thousand breasts, has robbed many an inexperienced youth of his better principles, and many an unguarded female of her purity; has left many a parent to mourn over the victims of immorality, and has registered a thousand crimes for the Great Assize. Brawling, drunkenness, gambling, theft, fornication, suicide, and every vice denounced by divine authority, and of which the Bible says that "they which do such things shall not inherit the kingdom of God," (Gal. v. 21.) are invariably the results of the present racing system.

This is no assumption, but the well-ascertained result of a more extended view and intimate acquaintance: facts confirm the statement.

A friend, who resides twenty miles off Chester, says, that the visible results reach his neighbourhood, and that it may be seen, from the disorderly state of the public high-road, that some revel is going on.

The report of Mr. Hill, Inspector of Police, to the Watch Committee, announced an increase of 119 prisoners during the race-



week, May, 1852, and an increase of Police required for the same time, by an addition of 120 special constables!!!\*

Would that the members of the Town Council might awake to a sense of their individual responsibility for this state of things, and withhold any future grant of the Roodee to the Racing Committee; regarding the public property as a sacred trust, which they, as guardians of the town, are bound to apply to the good of our own citizens, and not to the demoralizing gratification of the profligate of distant towns.

A man, who for want of other employment, imprudently accepted an engagement as beer-server in one of the drinking-booths, states that the scenes of iniquity which he was there compelled to witness, were beyond description, and that no earthly consideration shall again tempt him to place himself in such a situation.

A poor woman says:—"My husband is not an unkind man, as a husband or a father, but at these wretched races he seems to lose all control over himself. *Work had been unusually dull before the races,*† and myself and children were very bare of clothing, but my husband had contrived to get a new suit, and every article he sold of them during the week, and before Saturday night he had not a sixpence left. On Monday morning we had not a morsel of food of any kind, nor a single fraction with which to get any. I sat down in despair. The poor children, as if unwilling to add to my distress, remained silent. My husband looked round on us all in a way I cannot describe. He stood as if speechless, but his looks seemed to say, 'What a fool I have been, to bring all this poverty and misery upon myself and family.' "He has since," she added, "taken the temperance pledge, and there is nothing I fear now *but the races coming round again.*" Is this a solitary instance? Who could not tell a similar tale of destitution consequent on these revels? Many of the poor, who have not moral strength to resist the temptation of attending the races, when presented to them, would be thankful if they were abolished.

A tradesman of high respectability in Chester, found in the

\* No reports for the Race Week seem to have been published since that date: I cannot imagine why, except that they were then severely and justly remarked upon. Mr. Harker's case, however, (reported in *Chester Courant*, for June 4, 1856,) proves that matters have not improved since, but rather grown worse. That gentleman complained to the Watch Committee of want of protection from a most outrageous, disgraceful, and prolonged assault, committed at the very door of the Grand Stand. To their decision in that case, which was in Mr. Harker's favour, the Watch Committee appended a most important regret, "That one of the conditions upon which the Council let the Roodee to the Racing Committee, (viz, that the Police should not be employed in any other than their legitimate duties,) had not been faithfully carried out."

† "Good for trade" indeed! In one establishment in Chester the average deficit in workmen's wages for the last four years is £70 under ordinary weeks. And though a part of the deficiency was made up the previous week by extra work, there is no doubt it was improvidently squandered,

possession of one of his apprentices a betting-book, from which it appeared that he had rendered himself responsible to the amount of £100. It is clear that such a debt as this is the first step in a course, of which dishonesty is almost inevitably the second, and probably suicide or a felon's doom the end.

One evening during the race-week, an infuriated man rushed from a passage near Foundry Lane, with a knife in his hand, threatening murder to the object of his anger: Not being able to lay hands on him, he then, to the dismay of the spectators, avowed his resolution to commit suicide, and hastened off to the canal, for the purpose of putting his threat into execution. There he was providentially prevented by the lowness of the water at the time, as it had been drawn off for the purpose of cleaning. Thence he wandered on to the Hop pole yard, where he fell down in a fit, and was carried off senseless. (May, 1852.)

On the Roodee are sold to the young and unwary, by men ostensibly vending only Race-Cards, publications of the most filthy and abominable character, calculated, both by poetical description and pictorial illustration, to inflame the worst and most degraded of human passions.

Prostitutes are systematically imported into the town on these occasions from Liverpool, Manchester, &c., and frequently the author has seen them flauntingly displayed on the Race-course in open carriages. On one occasion they formed a permanent settlement in a house on the city walls, and remained there about 18 months. Who can wonder, since we cherish such a viper in our bosom, that our city is infamous for its pre-eminently lustful character; prostitution here is awfully prevalent, and its fearful and blighting consequences reach every class, the highest as well as the lowest. A gentleman says:—"I am now visiting a young man of this city, who is in a most deplorable state; he is lame with disease, and covered from head to foot with one mass of loathsome scab. He may linger out two or three years, but he cannot possibly recover. I only the other day discovered that his contamination was received through the immoralities of Chester Races." Could not many of our readers give similar instances that have come under their own notice?

On the evening of the Cup-day I walked down the rows to observe the effects of the prevailing dissipation on the multitudes there congregated. My attention was soon attracted to a well-dressed, restless little man, whose movements I carefully observed, following him closely, though with considerable difficulty, as he quickly threaded his way through the dense crowd. He was evidently quite sober, and it soon became evident that it was his search for a victim for the gratification of his lust, that quickened his step. And as by signs, which he did not seem particularly desirous to disguise, he made his devilish overtures to one and another respectably-dressed female, three of whom successively rejected his advances, I thought I saw in that human form, the roaring lion going about and seeking whom he might devour, and I turned away in disgust, and sighed for the self-inflicted immorality of this pre-eminently lustful city. Never was a

beast of prey more intent on its quarry than was that little man on his purpose. He seemed almost unconscious of the dense crowd he was in. The sequel may perhaps never be laid before the public by human pen, but I have not the shadow of a doubt but that the sad story shall be resumed and continued by the same individual, when "every tongue shall confess to God," and "every one of us give account of himself to God," (Rom. xiv. 11, 12.) "in the day when God shall judge the secrets of men by Jesus Christ, (Rom. ii. 16.) and "render to every man according to his deeds." Rom ii. 6.

A few years ago the now infamous Palmer was a distinguished actor on the Chester Race Course, and his horse, Goldfinder, gained him the kind subscription of the Chester tradesmen, by winning the Cup-race. Will you, tradesmen, continue by your subscriptions to hold out a premium for the encouragement of such men? Were not your consciences scalded, and your feelings harrowed by inward conviction, as you read the fearful disclosures made in the course of his trial, and observed the steps that led to his last sad act, and doomed him to a murderer's grave? The whole of the evidence points to one unquestionable conclusion, that his crime was instigated by no natural brutality of character, by no revengeful feeling breaking into a sudden act of violence, but that he was borne along from step to step, and hurried into the desperate act by the fearful difficulties in which racing transactions had involved him, and that his awful doom is the result of a chain of circumstances in which our Chester Races were unquestionably an important link, and of which each subscriber might truly say, "*Quarum pars magna fui.*" (See Serjeant Shee's opening of the defence, "As early as *May*, 1855, Palmer and Cook were thus circumstanced.") The life of Palmer, speaking of his abstraction of money from his master's letters when an apprentice says: "Even at this early stage of his career, it would seem that William Palmer had contracted the evil habit of gambling, which ultimately led to his ruin; for we understand that, while in the service of Messrs. Evans and Sons, a very large portion of his ill-gotten gains were expended in betting on the Liverpool and *Chester Races.*" In the premises adjoining my house, which have been lately refitted by Mr. Collinson, there was found by one of the workmen, a day or two before Palmer's execution, a Chester Races card for 1849, in which was the entry of "Mr. Palmer's (horse) Strychnine."!!! - Palmer's Life states that he commenced his racing career in 1847: so that it seems probable, that in two short years, his racing difficulties had familiarized him with the use of that poison, as a means of relieving himself from racing liabilities.

A servant girl, about four years ago, went to the races, and was tempted to stay out till after midnight. She was consequently dismissed by her mistress, and in a few weeks was an outcast on the streets of Chester. But this was only the beginning. Her younger sister, a simple girl from the country, was led by her into the same infamous way of living, and was brought to an untimely and most fearful end. She resorted one night to the Dee Mills for the accomplishment of her unrighteous traffic, and was caught, as she

passed through, by some of the wheels, and was torn to pieces by the machinery. The surviving sister, the first in the transgression, and the subsequent tempter of the lost one, overwhelmed with unavailing remorse, related the connexion of the sad catastrophe with Chester's curse, and blamed herself and cursed the Races: but, subscribers to and supporters of the Races, you are guilty of that girl's blood: it was you who supplied the delusive temptations that ensnared her, and her blood cries for vengeance against you.

Shortly after the spring-meeting of 1851, a poor man, an inhabitant of this city, who had been drinking to excess during the Race week, and had prolonged his revel almost down to the fatal day, terminated his existence here by drawing a razor across his throat, and his blood still remains legible in the floor of his cottage, to tell the awful tale, and demand at our hands the speedy abolition of Chester's curse.

On the Saturday morning after the May Races, 1852, a poor wretched creature, who had probably been attracted to Chester by the scenes of wickedness which were then presented, or by the hope of plunder, for which the excited and unguarded state of society offers a favourable opportunity, having been brought to that miserable state of deep destitution which is so frequently the result of racing passion, was found suspended from a tree, with a handkerchief, in the Marquis of Westminster's avenue, and from the nearness of the spot to the Roodee, it seems probable that he had gone immediately from that scene of iniquity on Friday night direct to the fatal tree.

During the week after the Races, May, 1852, another suicide was announced, which it seems highly probable was instigated by the excitement and dissipation of the Race week, especially as the unhappy victim had made a similar attempt on his own life in the previous October (also a racing season,) and was on that occasion rescued by a fellow clerk, who found him suspended and cut him down. He was of good family, and filled a respectable situation in Chester.

On the Cup-day (*Wednesday*) 1853, a gentleman attended Chester Races, of whom the following notice appeared in the *Chester Courant* and the *Liverpool Mercury* a few days after:—"A case of suicide, under very distressing circumstances, occurred at Birmingham on *Thursday*. Mr. John Pugh, a gentleman well known to the South Staffordshire iron trade, shot himself, at the Hen and Chickehs Hotel, about mid-day. The deceased was manager of the Park-field iron-works, near Wolverhampton, and was little more than 35 years of age. Depression of spirits, the result of unfortunate speculations, unconnected with his trade, is said to have brought about the melancholy occurrence.

Who can say how many of those hundreds of gamblers who throng the vicinity of the Royal Hotel, on Cup-days and the preceding evening, go home with disappointed hopes and terminate their existence in a similar way?

It was in 1853, too, that a tradesman of mine, after having been a teetotaller for seven years, broke his pledge under the strength of temptation presented at Chester Regatta, drank incessantly for three weeks, and then terminated his life by hanging himself.



Some years ago, a clergyman then resident in Chester, was sent for in the week before the May Races, to attend professionally a dying woman. She had been suddenly seized with cholera, while busily engaged in assisting her husband in the preparation of rooms and furniture for the reception of prostitutes. She died after a few hours' illness, and was buried with indecent haste by her unnatural husband, who, in the face of such an awful visitation, completed his arrangements, and carried out his iniquitous intentions.

Would that this were the end of the awful tale. But no! This morning, (May 12, 1856) brings me the news that my postman hanged himself last night about seven o'clock, after a week of dissipation from the excitement of the Races, only terminated the day but one before. One morning, in the Race week, he brought letters to my door in a state of beastly intoxication. Nor does it end here. Another fellow creature pleads with you with his blood for the abolition of races. In the *Chester Courant* of May 14, 1856, we have the following melancholy narrative:—

"**SUICIDE OF A WELL-KNOWN CHARACTER.**—The body of Thomas Price, better known as 'Tater Tom,' from his mode of obtaining a livelihood, which has been for the last fifty years by selling potatoes at the corner of the Exchange, in this city, was found by some boatmen at Upton, on Monday afternoon. The deceased had been drinking all last week," (*i. e. the Race-week*) "and while under the influence of the liquor, he lost a large sum of money (it is said £50) which he had on his person. This misfortune seems to have preyed on his mind, for on Monday morning he shook hands with his son and daughter, and told them they would not see him again. \* \* \* An inquest was held on the body yesterday afternoon, at Saughall, near this city, before Mr. Churton, when a verdict of 'Found drowned' was returned."

"Moral racers and moral subscribers," how do you bear the retrospect of such appalling abominations? Can you any longer sanction, by your presence or by your money, the system which instigates, fosters, and propagates these and a thousand kindred enormities, and say you are guiltless before God? You dare not say it. Then will you, for the gratification of a paltry and pre-eminently childish, and I might add, now vulgar excitement, let in such a flood of iniquity into the city as leaves a moral pestilence behind, and proves an insuperable barrier to civil, social, and religious improvement? Is it for fruits such as these that the Chester tradesmen subscribe £454 per annum?\*

Be assured your brothers blood cries from the ground against you, and testifies to your inconsistency. Don't think to escape from the condemning appeal by the assumedly indignant interrogation, "Am I my brother's keeper?" Many an expatriated youth owes his banishment and degradation to your sinful indulgence, when you ought to have warned him against those very delusive amusements your subscriptions supplied. That suspended corpse, as it oscillates in the breeze, though mute in death, pleads eloquently against you,

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\* The subscriptions in 1855, for the year 1856, amounted to £154. 0s. 6d., of which publicans and persons connected with the sale of fermented liquors, subscribed £165. 6s. 6d., which is £41. 19s. more than one-third of the whole local subscriptions.

and reprobates, in touching silence, the toleration of such abominable revels in a Christian city. That lacerated throat, yet gurgling with the ebbing of life's tide, and able only to utter a semi-audible regret,\* which lately throbbed with phrensied excitement over fortunes hanging on the fleetness of a brute, speaks unutterable condemnation against you. Those cries, too, of impoverished infants, whose homes your amusements, as you call them, (alas! can they afford any amusement?) have reached, and cursed with misery, drunkenness, and famine, wail out a moving condemnation against you. Nay! many a soul in torment, beyond the reach of alleviation or hope, groans out it's cause in ceaseless agonies, and lays its sin at your door.

Nor think that because your resolutions are strong, and because you escape such accumulated woes, that therefore your sin of unfaithfulness and worldly conformity will never find you out, or that you are beyond the reach of a righteous retribution. It may meet you where you can least endure it, in the person of an only son, or a beloved daughter, (can you bear the anticipation?) whose resolutions may not prove so strong as your own, and the tale of their ruin or untimely end may swell the annals of those whose fortunes, characters, lives, and salvation have been heartlessly sacrificed to the enjoyment of an unsanctified amusement. This is no hypothetical possibility: instances abound.

\_\_\_\_\_ was a wealthy man, and a steady moral racer. He entered into none of the grosser gaities of the turf, and was no gambler; nay! he was a saving man: but he kept his stud, enjoyed the race, and returned home, as he thought, and as you now think, none the worse for his sport. I can shut my eyes now, and in my imagination see him on his grey cob, sedately passing from the course to his home, the very image of sedateness personified. His side-board groaned with golden cups,—the trophies of the turf. No man was ever more fenced against extravagance or excess. Not so was it with his son, on whom his fortunes devolved. He fell an early prey to all the extravagances of the turf: his patrimony was mortgaged before he obtained possession, and he now lives an inmate of a lunatic asylum, seldom assuming the attitude of a man, and degraded below the brutes, an awful warning to all fathers, that their unsanctified amusements may prove their children's ruin.

And now, fellow-Christians of every denomination, who love the Lord Jesus Christ in sincerity, a word with you. What is your share of these enormities? You may have taken no part in the dissipations that have been so prevalent, you may even have lamented them; but you have not done what you might have done to prevent them, and you are verily guilty before God. Do you say the evil is so enormous, so inveterate, and so deep-rooted, and upheld

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\* "I rue," was the short but expressive regret that was expired with the dying gasp of one of the above-mentioned victims.—(From the testimony of one present at the inquest.)

by so wide an array of influence and rank, that your feeble interference would be too insignificant to be felt. Alas! you know neither your own privilege, duty, nor importance. It is the exalted privilege of Christians to testify for Christ and godliness, a greater honor than to serve in the armies, or to enjoy the intimacy of the mightiest potentate of the earth; and enviable indeed is the distinction gained by those noble-minded men who came from distant places, and stood in the breach which we should have filled, who nobly rushed into the thickest of the fight, and boldly breasted the waves and torrents of iniquity, and bearded the lion in his den. Yes, I envied those men as I stood by them and heard them earnestly, calmly, eloquently, prudently, and yet faithfully warn sinners of the error of their way, and call them home to God by a timely repentance; and I feel it an honor that I was enabled in some way to assist in their work, and lend them the right hand of fellowship. For their labor was not in vain. Archdeacon Wickham, Rector of Gresford, while catechising the young after the second lesson on Sunday afternoon, August 10th, 1856, stated the following fact. Two men last May agreed to go together to Chester Races, and, according to appointment, one of them went to call the other up at four in the morning, but found his intended companion dead. This awful visitation did not deter him from pursuing his journey to the scene of dissipation and open and undisguised profligacy. When however he arrived there, he saw a number of good men endeavouring to make others better; one of whom in particular attracted his attention, who carried a board with this inscription, "Prepare to meet thy God." By the blessing of God that scripture was quick and powerful, and under its piercing and convincing influence he turned away from the scene of abandoned revelry, and returned home.

On the evening of Sabbath, 4th May, 1856, a man, who with his wife had come to Chester to attend the Races, heard one of these strangers preaching in the street, and was so deeply impressed by what he heard, that, along with his wife, he left the city before the week began, and spent the rest of the week quietly at home.

A young man who had come from ——— to attend the Races, and had found but little satisfaction in their unhallowed pleasures, was strolling along Bridge-street on the evening of Thursday (8th May, 1856), while a preacher was addressing a crowd of people at the lamp-post opposite St. Michael's Church. He drew near, listened, and was deeply impressed. Next evening he returned to the spot, and adjourned with the congregation, as the evening closed in, to the Lecture Hall, where the service was continued. When the anxious were invited to go, for instruction, to the vestry or retiring room, he was one of those who accepted the invitation. He was now in great concern about his everlasting condition, and earnestly seeking salvation. Mr. Keay (agent of Mr. Drummond, Stirling,) being present, entered into conversation with him, and directed him to the Lamb of God, who taketh away the sin of the world. The Spirit of God appeared to bless the instruction, for the man

professed to believe and enter into peace. "Did your parents ever give you religious instruction?" said Mr. Keay. "Never," he replied, "but now I shall rejoice to return home and tell them what I have found, and never more shall I come to the Races."

Yes, I feel it indeed a privilege to have been associated with them, which leaves a feeling of satisfaction behind in my own breast. And may hundreds of you, my fellow Christians, on future occasions, experience the blessedness of united effort in the glorious work.

"Where'er Thy cause,  
Thy truth, Thy law's  
To own, my duty be:  
From fear of shame,  
And love of fame,  
Good Lord deliver me."

If you shrink from it you know not your duty. The Christian must be the salt of the earth, and by his outward action, and exerted influence, stay the process of advancing corruption: his light must so shine before men, that others may glorify our Father which is in heaven.

If you tremble at the magnitude of the undertaking, you know not your own dignity and importance. If Christians were only faithful to their testimony, and unitedly bold in their God, they would command the world, and vice abashed would hide its hideous head. A Christian, with the command of God sounding in his ears, with zeal for God and love for his honor in his heart, with the sword of the Spirit in his hand, and God himself at his back, is omnipotent. There is a mighty force in the truth he bears and proclaims, which confounds every adversary, and triumphs over every opposition. Holy Lot, single-handed, testified against the sinners of his day. Rise then, Christians of Chester, to a sense of your privilege, duty, and dignity, and if, like him, you have in seeing and hearing, vexed your righteous souls from day to day with their unlawful deeds, rise as one man, and cease not till by God's blessing on your patient, persevering, and faithful testimony, you shall have delivered our city from this fearful curse.

"Soldiers of Christ, arise,  
And put your armour on;  
Strong in the strength which God supplies,  
Through his eternal Son.

"From strength to strength go on;  
Wrestle, and fight, and pray;  
Tread all the powers of darkness down,  
And win the well-fought day."

September 1856.

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*\* \* \* Clergymen and others desirous of distributing this Tract may have them at a reduced price on application to the Printer.*

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E. Thomas, Printer, Caxton Buildings, Pepper Street, Chester.



# Requisition of the Derry Branch

OF THE

## ULSTER NATIONAL EDUCATION ASSOCIATION.

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WE, the undersigned, request that a Meeting be held in the Corporation Hall, Derry, to co-operate with the Ulster National Education Association, in upholding the principles of United Education, and opposing Denominational Grants in Ireland :—

R. A. Ferguson, Bt., *Custos Rotulorum*,  
County Derry.

James Stewart, Bart., Fortstewart.

Barthw. M'Corkell, Mayor of Derry.

John Boyd, M.P., D.L., J.P.

James M'Ivor, D.D., Ex-F.T.C.D.

James Byrne, Clk., Ex-F.T.C.D.

Wm. M'Clure, Presbyterian Minister.

James Denham, D.D., Pres. Minister.

Wm. Edwards, Clk., Rector of Langfield.

J. T. Macky, High-Sheriff, Donegal.

Maxwell Alexander, J.P.

W. S. Escott, Clk., Principal of Foyle College.

Robert G. Cather, A.M., Wesleyan Minister.

Robert Sewell, Independent Minister.

Wm. Haslett, J.P.

Alexander Lindsay, J.P.

J. C. F. Hunter, J.P.

Daniel Baird, J.P., Chairman of Harbour Commissioners.

Henry Darcus, J.P.

Henry Wiggins, J.P., Agent Worshipful Grocers' Company.

W. C. Gage, J.P., Agent Worshipful Fishmongers' Company.

William Ogilby, J.P.

John Humphery, J.P., Alderman, Governor Hon. Irish Society.

Wm. Green, J.P., Agent to Hon. Irish Society.

Wm. Atkins, D.D., Ex-F.T.C.D.

G. V. Sampson, Clk., Rector Tamlaghtfinlagan.

Anthony Hastings, Clk.

J. E. Sampson, Colonel.

James Major, Q.C.

Robert L. Ogilby, D.L., J.P.

Acheson Lyle, D.L., J.P.

Saml. Vesey, D.L., J.P., County Tyrone.

W. E. Willock, D.D., Ex-F.T.C.D.

Thomas M'Clellan, Clk., A.M.

Hugh Boyd, J.P., Colonel, Ballycastle.

James Crawford, Pres. Minister.

Matthew Wilson, Pres. Minister.

John J. Bowen, J.P., Burt House.

Edward Bowen, Clk., Rector of Taughboyne.

R. V. Dickson, Ex-F.T.C.D. Rector, Clogherny.

John Ferguson, J.P., Castleforward.

Edwd. Bowen, jun., A.M., Clk., Incumbent of Baronscourt.

W. M. Major, A.M., Clk., Prebendary of Moville.

Wm. R. Weir, Clk., Ex-Sch. T.C.D.

Hugh Norman, Clk., Incumbent of Allsaints.

Jas. Smith, Clk., Archdeacon of Connor.

Moses Leatham, Clk., Rector, Upper Langfield.

T. Y. Killen, Presbyterian Minister.

Andrew Long, Presbyterian Minister.

Stephen Radcliffe, Clk.

Francis Ellis, J.P.

Henry Danford, Clk.

J. A. Weir, Clk., A.M., Head-Master of Raphoe Royal School.

John Stewart, J.P., Loughveagh House.

Maben C. Motherwell, Clk., Rector of Termonamongan.

John Canning, Presbyterian Minister.

R. H. Dolling, J.P., Manor House,  
Kilrea.  
Butler M. Givcen, J.P.  
Robert Ross, Presbyterian Minister.  
H. P. Charlton, do.  
David Mitchell, do.  
Richard Smyth, M.A., do.  
James Donnelly, Wesleyan Minister.  
H. B. Monahan, Wesleyan Minister.  
Robert Knox, J.P.  
J. P. Baker, J.P., Capt. Royal Engineers  
Thomas Batt, J.P., Rathmullan.  
J. O. Woodhouse, J.P.  
J. G. Porter, Clk., A.M.  
Edward Atthill, J.P., Leek.  
Samuel Martin, Clk., Milford.  
Robert Macrory, Ardmore.  
Pechell Irvine, Moville.  
Robert L. Moore, Molenan.  
William J. Foster, Merchant.  
Joseph Cochran, Burnfoot.  
Robert Bond, Derry.  
John Allen, Town Councillor.  
A. H. Stewart, Secretary to Harbour  
Commissioners.  
Oliver Bond.  
John Conroy, Clk., Ex-Sch. T.C.D.  
James Corscaden.  
Wm. Huffington, T.C. Solicitor.  
S. J. Crookshank, Sub-Sheriff, County  
Donegal.  
James E. Nesbitt, Registrar, District  
Court of Probate.  
William Rogan, M.B.  
Joseph Williams.  
Samuel Gilliland, Alderman.  
James Carson.  
Edmund Murphy, Dunfanaghy.  
Jas. Gibson, A.M., Presbyterian Minis-  
ter, Strabane.

James Spencer Knox, Vicar-General.  
F. J. Porter, Presbyterian Minister,  
Donagheady.  
Wm. Scott, A.M., Presbyterian Minister  
J. Alfred Canning, Pres. Minister.  
Francis Petticrew, Pres. Minister.  
J. S. Knox, Lieut.-Colonel, Portstewart.  
J. J. Macaldin, M.D.  
Robert M'Crea, Grange.  
Hamill Smyth, Merchant.  
Charles Seaton, Blackpark.  
Henry Ridley.  
John Munn.  
James M'Knight, LL.D.  
James W. Doherty, Solicitor.  
Richard Anderson, Moville.  
Wm. J. M'Connell, Pres. Minister.  
George Tomkins, J.P.  
Wm. Dysart, Rector of Tamlaghtard.  
Josias Mitchell, Pres. Minister.  
John Adams, J.P., Ballydevitt.  
N. M'C. Brown, Pres. Minister.  
Charles Hamilton, Clk., Newtonstewart.  
Samuel Lawrence, J.P.  
Wm. Cather, Newtownlimavady.  
Henry Tyler, J.P.  
W. D. Smyth, Drumahoe.  
R. M'Morris, Presbyterian Minister,  
Manorcunningham.  
George Steen, A.M., Newtownlimavady  
John Holmes, J.P., Strandabrosney.  
Thomas Staples, Bart., Q.C., Lissan.  
John Kinnear, Pres. Min., Letterkenny.  
Thos. Witherow, Presbyterian Minister,  
Maghera.  
Bellingham Mauleverer, J.P., Maghera.  
J. Colthurst, J.P., Rector, Bovevagh.  
Alex. Barklie, Mullamore,  
J. B. Chapman, Rector of Omagh.  
Edward Hamilton, Clk.

At a preliminary meeting of the Requisitionists, held in Corporation Hall, Londonderry, on the 22d day of February, 1860, a Committee was appointed to frame Resolutions, and to name a day for the general meeting.

In accordance with the directions of that Committee, a meeting, to uphold United Education and oppose Denominational Grants in Ireland, is hereby called for Tuesday, the 6th day of March next, at twelve o'clock, in the Corporation Hall, Londonderry.

BARTHOLOMEW M'CORKELL,

*Mayor, and Chairman of Committee.*

IN accordance with the foregoing requisition, a great public meeting of those interested in the National System of Education, was held in the Corporation Hall, on Tuesday, the 6th day of March, 1860, at the hour of twelve o'clock, for

the purpose of upholding United Education, and opposing denominational grants in Ireland. The meeting was one of the most influential ever held in the city of Londonderry. There was a large attendance of ministers of every evangelical denomination, and the laity of all persuasions. Amongst the ministers present were :—

Rev. Dr. Willock, Cleenish, Fermanagh; Rev. Dr. Niblock, Donegal; Rev. Dr. Denham, Derry; Rev. R. M. Swift, Mountfield, Omagh; Rev. Matthew Wilson, Derry; Rev. James Alfred Canning, Coleraine; Rev. Moses Leatham, Upper Langfield; Rev. William Major, Moville; Rev. William M'Clure, Derry; Rev. Richard Smyth, Derry; Rev. James Crawford, Derry; Rev. R. G. Cather, Derry; Rev. E. Bowen, Bogay; Rev. E. Bowen, jun., Baronscourt; Rev. E. Cochran, Rathmullan; Rev. W. Russell, Strabane; Rev. W. Monahan, Derry; Rev. A. Buchanan, Glendermott; Rev. T. Y. Killen, Ballykelly; Rev. S. Martin, Milford; Rev. R. Sewell, Derry; Rev. Edward Hamilton, Kileronaghan; Rev. W. Edwards, Langfield; Rev. John Conroy, Eglinton; Rev. S. Radcliffe; Rev. W. S. Escott, Foyle College; Rev. H. Danford, Rev. H. Norman, Rev. W. Scott, Rev. D. Mitchell, Buncrana; Rev. H. P. Charlton, Burt; Rev. F. Petticrew, Faughanvale; Rev. F. Smith, Derry; Rev. F. J. Porter, Donagheady; Rev. Henry Carson, Glendermott; Rev. R. M'Morris, Manorcunningham; &c., &c., &c.

On the motion of Robert Macrory, Esq., Ardmore, seconded by Robert Bond, Esq., Derry, the chair was taken by his Worship the Mayor.

The MAYOR said—Gentlemen, a requisition was handed to me, very numerously, and I must say very respectfully, signed—one in compliance with which I assure you it gave me great pleasure in calling the preparatory meeting which was held in this Hall. At that preparatory meeting, gentlemen, a committee was formed to prepare resolutions to be submitted to a general meeting, to be held in this city. The resolutions, I believe, have been numerously distributed, and the object now of our present meeting is to form a Branch of the Ulster National Education Association, for the purpose of giving to that Association all the aid in our power to carry out the great and grand principles of National Education. I need hardly state, that since the National Education principle has been adopted in Ireland, many are the great and good results that have flowed from the system. (Hear, hear.) The morality of Ireland has improved much under it. No person who has given the least attention to it but must see the great results to the community generally arising from that system of education. It is not my intention to occupy the time of this meeting by making a long speech. I am perfectly well aware that there are gentlemen present better able to advc

cate the principles than I could possibly do. The resolutions have been carefully framed, and I hope they will meet the views of the meeting. I would just say a little as to what has fallen under my own observation with regard to the schools in connexion with this city. I have had an opportunity of being present at the examinations in some of the National Schools in Derry, in connexion with the First Presbyterian Church, and under the management of the Rev. Mr. M'Clure ; and for myself I may say I was surprised when I heard children of eight, twelve, or fourteen years of age giving such striking proofs of education. The system, I believe, is good ; the rules of the schools are good ; their books cannot be surpassed ; their maps convey to the young mind ideas which can never be erased. Therefore I am, and have always been, an advocate for the National System of Education. (Hear, hear, hear.) I shall not detain you longer ; but call on the Rev. Mr. M'Clure, who is one of the Secretaries, to read the numerous letters which have been received from gentlemen who have found it out of their power to attend the meeting to-day, and also to propose the first resolution.

The Rev. WM. M'CLURE, Derry, then rose and said—Mr. Mayor, the requisition calling this meeting has been, as you have said, very numerously signed by gentlemen of large property and great influence. Among the requisitionists there are two members of Parliament ; the High-Sheriff of County Derry ; the High-Sheriff of County Donegal ; the Mayor of Derry ; three baronets ; thirty-eight magistrates and deputy-lieutenants ; twenty-seven clergymen of the Established Church ; twenty-four Presbyterian ministers ; three Wesleyan ministers ; one Congregationalist or Independent minister ; and thirty-seven of the gentry and laity ; there are eighty-one members of the Established Church ; and about forty-four Presbyterians and others. The list of requisitionists might have been greatly increased if it had been thought necessary, as the public is much interested in the subject. Mr. M'Clure then acknowledged the receipt of letters of apology from a large number of clergymen and lay gentlemen, including the following :—

Sir Robert A. Ferguson, Bart., M.P. ; Acheson Lyle, Esq., J.P., D.L. ; Rev. Robert Hervey, Incumbent of Leck ; Rev. Anthony Hastings, Rector of Kilmacrenan ; Rev. John R. Brougham, Rector of Raymunterdoney ; Rev. Thomas Stack, Rector of Upper Badoney ; Rev. Stewart Marks, Cu-



rate of Moville; Alexander Barklie, Esq., Mullamore; Rev. Dr. Dickson, Rector of Clogherney, and Ex-F.T.C.D.; Rev. J. B. Chapman, Rector of Omagh, and Ex-F.T.C.D.; Rev. Charles Galway, Rector of Lower Badoney; Bellingham Mauleverer, Esq., J.P.; George Tomkins, Esq., J.P.; Francis Ellis, Esq., J.P.; Sir James Stewart, Bart., D.L., J.P.; Rev. M. C. Motherwell, Clk.; R. L. Ogilby, Esq., D.L., J.P.; Rev. Charles Hamilton, Clk.; John Stewart, Esq., J.P., Loughreagh; Rev. James Smith, Clk.; Archdeacon Connor; Rev. S. A. Weir, Royal School, Raphoe; Rev. William Scott, A.M.; Rev. J. G. Porter, Clk.; Henry Wiggins, Esq., J.P., Eglinton.

Mr. M'Clure read the following letters:—

“Osborne House, Torquay, 23d January, 1860.

“DEAR MR. M'CLURE—I beg to acknowledge, with many thanks, your kind communication of the 20th instant, and to assure you how cordially I approve of the objects of the ‘Ulster National Education Association.’

“Owing to my being a Commissioner of National Education, I do not think that I can with propriety take any active part in your proceedings, but I will thank you to assure your Committee, and the then assembled meeting, that the ‘good and righteous’ cause in which you are engaged has my complete approval. I say ‘good and righteous,’ for I am thoroughly persuaded that the *National System* has already been productive of great good to the country at large, and that it is founded on the righteous principle of ‘doing to others as we would they should do unto us,

“Believe me, my dear Sir, faithfully yours,

“Rev. Wm. M'Clure.”

“W. DERRY AND RAPHOE.

“Maison Borda, Place Gramont, Paris, France,  
“17th February, 1860.

“SIR—I return the paper which you were kind enough to forward to me, with my brother's signature and my own. We heartily concur in the object of the proposed meeting in support of the principles of the National System of Education, and would deeply regret that any deviation should be made from that system as it at present exists. For myself, I may say that I have been connected with the National Board ever since it was first established, and have had the gratification to witness the great benefit it has conferred on the people of Ireland, and its gradual triumph over every opposition.

“I remain, dear Sir, yours truly,

“To the Secretary.”

“G. V. SAMPSON.

Mr. M'Clure then proposed the first resolution—“That those principles of the present National System of Education are just and wise, which, while throwing open its schools to pupils of all communions, and affording them the best secular instruction, are designed to give ample security that no unfair attempt shall be made to interfere with their peculiar religious tenets, contrary to the expressed wish of their parents; and that the operation of the system has been productive of great good to the country at large.” He said—It is with no ordinary feelings of satisfaction that I find myself associated with so many gentlemen of property and influence belonging to various denominations, in carry-

ing out an object so intimately connected with the happiness and prosperity of our country. We meet to support the principle of United Education, and to oppose denominational grants. It is an error to suppose that all who have signed the requisition for this meeting have, by that act, expressed their unqualified approbation of the National Board in every part of its arrangements and details. Neither the requisition we have signed, nor the laws of the parent association, warrant any such assertion. But there are certain principles maintained by the Government system which we are determined to uphold. (Applause.) One of these principles is, as stated in the resolution, that schools supported by the State should be open to pupils of all communions—in other words, that United Education is the system best suited to the circumstances of this country. A commission was appointed in 1812, and the Commissioners were then the Lord Primate, the Bishop of Cashel, the Bishop of Killala, the Provost of Trinity College, and the famous Lovel Edgeworth—all of them members of the Established Church. What was their opinion as to the course that ought to be patronised and supported? They reported “in favour of a system of education from which should be banished even the suspicion of proselytism, and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any.” And they assert that “no other plan can be effectually carried out that does not make this a leading principle.” Surely it is quite obvious that, if the power of compulsion be once conceded to any one denomination, it must be conceded to every other. The National Board was founded on the principle of non-interference in 1831. Lord Stanley, then Chief Secretary for Ireland, addressed a letter to the Duke of Leinster, announcing the intention of the Government to establish a system which should afford, if possible, a combined literary and a separate religious education, and should be capable of being so far adapted to the views of the religious persuasions which divide Ireland, as to render it in truth a system of National Education. And here I may be permitted to say, that that eminent statesman, Lord Stanley—now Lord Derby—has laid the country under a lasting obligation by establishing and maintaining this system. It may not be everything we desire; but it is sound in its fundamental principles, and is, therefore, a great blessing to Ireland. We undoubtedly owe

him a great debt of gratitude. (Hear.) From the date of Lord Stanley's letter to the present day, the cause of United Education has been the object of repeated and virulent attacks, and a late pastoral, of which we all have heard, has been aimed at its complete overthrow and destruction. But it yet stands, and it is likely to rally around it new and influential friends. Mr. Cardwell, in his admirable reply has declared, that her Majesty's Government are determined steadfastly to adhere to the principles on which the National System of Education was first established; and I doubt not but that all agree in the sentiments expressed by Lord Carlisle, the present amiable and accomplished Chief Governor of Ireland, who when, in October last, addressing the professors and students of the Queen's University in St. Patrick's Hall, observed—"There are periods when the frank avowal of opinion is due from any seat of authority or centre of influence. I do then continue to think it most desirable that, in our great imperial community, where its citizens are to play united parts and discharge united functions—to live, in short, a united life—the preparation for it should be laid and learned in a United Education." (Applause.) It is often said by the opponents of the system, that it has utterly failed in the grand object that was in view—United Education. This, I believe, is not strictly correct. It is true that United Education has not succeeded to the extent that the framers of the system intended, and that was certainly desirable. But how could it completely succeed, with the numerous and formidable difficulties it has had to encounter? There are many districts in which the population is almost exclusively of one denomination. Again, in other districts there are schools under separate managers; or rival societies have their own separate and sectarian schools. This is more the case in towns than in the country, because in towns a sufficient number of any one denomination may usually be had to fill its schools. In the Derry district, which takes in a great part of the county Donegal, there are ninety-five National Schools—of these, thirty-seven are under Protestant management; upwards of sixty have mixed attendance, and that attendance is quite in proportion to the relative numbers of the different denominations. And if we take a wider range, and look at the denominations of managers and teachers of National Schools throughout the Kingdom, we will



find much more united action than we might at first be led to expect. The last published Report of the Commissioners furnishes the information, that there are of managers of the Established Church, 313 ; Roman Catholics, 1,277 ; Presbyterians, 420 ; others, 20 ; of teachers, there are of the Established Church, 578 ; Roman Catholics, 7,403 ; Presbyterians, 1,142 ; others, 79. Protestants have generally shown themselves more willing than Roman Catholics to carry out the system of United Education, as is evident from the fact, that, as patrons of schools, they often appoint Roman Catholic teachers ; but I am not aware of a single case, in which a Roman Catholic patron has appointed a Protestant teacher. (Hear.) This is a pretty plain indication of what the consequence would be if the education of the country were placed in the hands of those who have lately made such demands—arrogant and unwarrantable demands. (Hear.) The National System then has not failed in promoting United Education to the extent that its opponents are accustomed to represent. On the contrary, wherever the conflicting influences to which I have alluded do not exist, and the various parties and denominations are on friendly terms and co-operate with each other, the system has had fair play, and the cause of United Education has been most effectually secured. (Hear.) The resolution goes on to say, that the principle is just and wise, which is designed to give ample security that no unfair attempt should be made to interfere with the peculiar religious tenets of the pupils, contrary to the expressed wish of their parents. Mr. Cardwell announces with plainness, the desire of her Majesty's Government to give full effect to that principle of the system which provides for separate religious teaching, and respects in the case of every child the just authority of the parent. This is a principle with which no man, or body of men, have any right to interfere, except by moral suasion. It is a principle not only recognised by God Himself in the domestic institution, but repeatedly enforced in His Word. Our Lord Himself set the example of obedience to earthly parents. Who are we that we should attempt to set aside the right of private judgment, and compel a child to disobey the natural guardians of its infant years? (Applause.) The rights of conscience must be respected, even when conscience is ill-informed. (Hear.) No government can, with propriety, interfere with



these rights, and no system that does not fully recognise them is worthy of public confidence and support. (Hear, hear.) Lord Carlisle is equally happy in the expression of his views upon this point also. He says—"I will yield to none in respectful deference to the clergy of all our religious communions, but assuredly to none whatever of them can I, either in a public or private capacity, concede the right of denying to the laity, of which I am myself a member, the full power of acting upon the decisions of our own consciences, and of regulating the education of our own children." (Applause.) The last part of the resolution states that the operation of the system has been productive of great good to the country at large. (Hear.) A moment's reflection will convince us of the correctness of this statement. Look at the books that were used, and the kind of literary instruction given in the Hedge Schools in Ireland previous to the establishment of the National System. (Hear, hear.) For instance, in a list of books returned by clergymen to the Commissioners of Education in 1825, we have the following:—The Garden of Love; the Economy of Beauty; the School of Delights; Nocturnal Revels; the Life of Moll Flanders; Tristram Shandy, and others of a similar character. (Laughter.) Every scholar brought whatever book he could pick up from pedlars and hawkers, and as they all "rehearsed" at the top of their voices at the same time, the Hedge School chorus in those days was not unlike what we may suppose were the proceedings at the Tower of Babel. (Cheers.) One of the Commissioners saw in a school in the county Sligo, in 1824, a child holding a New Testament between two others, one of whom had the Forty Thieves, and the other the Pleasant Art of Money-Catching, while another not far distant was perusing the Mutiny Act, and all reading aloud from their respective volumes at the same moment. (Laughter.) Before the establishment of the National System, I have myself seen, within three miles of this city, a school taught by an old woman, who boasted that her pupils enjoyed peculiar advantages. It was held in a smoky cabin. The children were seated on turf, logs of wood, and remnants of broken stools. (Loud laughter.) Two classes were hearing the news from newspapers, nearly a year old; one party were reading the speeches of Mr. O'Connell at the Corn Exchange; and another were en-

gaged with Dr. Boyton's addresses to some association in Dublin on Church and State. (Renewed laughter.) Now mark the contrast. Every one knows the excellence of the books published by the Board of Education. The bitterest opponents of the system acknowledge their worth. (Hear, hear.) It is no small testimony to their value that they are very generally used in families and private schools throughout the Three Kingdoms. (Hear, hear.) They are used in the great majority, not only of Protestant schools, under the Council of Education in England and Scotland, but also in Roman Catholic schools. They have been adopted by the National Board in Canada, and are used in Australia, New Zealand, Tasmania, and most of the other Colonies. They have been translated into three Continental languages for the purpose of being employed in schools established by other governments; and, finally, although they are not binding on managers of schools in Ireland, they are used in them all without, I believe, a single exception. The standard of education is vastly elevated. The young are becoming familiar with departments of science with which the former generation were utterly unacquainted. Let the system only have fair play, and knowledge will advance with rapid strides throughout the length and breadth of our land. Our fellow countrymen at home will be enabled to enter the field of competition, and carry off many a prize; and, when they go abroad they will be no longer hewers of wood and drawers of water, but be fitted for the highest offices of honour and of trust. With regard to Irish schoolmasters, in former times they were in a most degraded situation—ignorant themselves, they were incapable of imparting instruction to others; but now a new and superior class of teachers has sprung up under the auspices of the Board. The qualifications of many of them are of a high order, and they are admirably trained for the proper performance of their duties. They are becoming every day more respectable in station, identified with the people, and interested in promoting the peace and good order of the community. The advantages conferred on the country by the National System will be still more evident when we look at the gradual increase in the number of pupils from year to year. At the time the first report was published in 1833, there were 789 schools in operation, and 107,042 pupils. In the year 1858, there were 5,408 schools

in operation, on the rolls of which the average number of children was 519,664, and the total number of distinct pupils appearing on the same was 803,610. The average daily attendance at each school appears to have been about fifty. When we consider these facts, and take into account the kind of instruction afforded, who will deny that the operation of the system has been productive of great good to the country at large? On examining the reports of inspectors, I find that the managers of schools have, as a body, been sadly deficient in the discharge of their duties, seldom visiting the schools, and confining themselves to the mere signing of official documents. And yet, notwithstanding the bitter opposition of its enemies, and the slothfulness of its friends, the system has steadily advanced. (Hear, hear.) If it has done so much under such disadvantageous circumstances, what may we not reasonably expect it to accomplish when new life and energy will be imparted to it, when the clergy and laity of the Established Church—gentlemen distinguished by their social position and literary talents—when they will become active managers of National Schools, and vie with other denominations in spreading abroad the blessings of knowledge, and imparting that righteousness that alone can exalt our people among the nations of the earth? (Hear, hear.) What is wanted to secure success and the triumph of the cause is union among all classes and denominations. Protestants are about to be united, and many liberal Roman Catholics are favourable to the principles that we this day support. I think this conclusion may be fairly drawn from what has taken place the other day in the county of Cork. Mr. Deasy, the lately appointed Attorney-General, was opposed there by an Ultramontane and anti-National party, principally on the ground that he was an advocate of United and Non-Sectarian Education. And what was the result? Such is the state of feeling in that large county, where all the National Schools, with scarcely an exception, are under Roman Catholic management, that he was returned by a majority of 2,279. This, I think, is an evidence of the advance of freedom and liberality among our Roman Catholic friends. (Hear, hear.) Our meeting to-day is not intended to serve only a temporary purpose. Besides eliciting an expression of public opinion, important practical results may be expected to flow from it. Our association may receive



and consider suggestions of friends, such as giving prizes to deserving teachers, plans of intermediate education, and any other improvements that may increase the efficiency of the system, and enable it still more to elevate the character and increase the prosperity of our country. (Loud and continued applause.)

JOHN ALEXANDER, Esq., High-Sheriff of Derry, in seconding the resolution, said that the system had undoubtedly conferred great benefits on the country, and that these would be greatly increased when all classes joined in supporting it. We would then become one of the most enlightened communities on the face of the earth. (Applause.)

The resolution was carried unanimously.

The Rev ROBERT G. CATHER, Derry, proposed the second resolution—"That it is the duty and interest of the State to inspect all schools receiving public aid—to determine what shall be the secular instruction imparted in them—to retain in its own hands the ENTIRE disposal of the funds voted for Educational purposes, and in the peculiar circumstances of this country to refuse all Denominational Grants." He said—This, Mr. Mayor, is an age of progress: and that it may be safe, it is perhaps necessary that it be one of conflict. Accordingly, we find everywhere light struggling with darkness—truth with error—education with ignorance—liberty with despotism—and true religion with superstition and idolatry. Ireland is the great battle-field of this momentous struggle, and it is in many respects the most interesting part of the field of conflict. On the Continent, the forces are too unequally matched, and all is dismay and confusion in the struggle. In America, truth seems so far at least in the ascendant, as to make the issue scarcely doubtful, with Divine blessing. But in Ireland—our own land—the forces, on either side, are more equally matched. For while the support of Great Britain, where our principles are firmly held and appreciated, nobly sustains us in the strife, still the majority of our countrymen are opposed to the principles of truth, progress, and constitutional freedom, and are every day more and more succumbing to the power of a fatal superstition, that is the blight and the curse of our beautiful and beloved country. This, Mr. Chairman, is a most grave and critical juncture in the strife; for the conflict is now becoming closer and more deadly: admitting of



no compromise, and evidently drawing to an issue that, on either side, must be final and decisive. In times which many here can remember, the leaders in this struggle were men of liberal education and great abilities, who were bound by national and social ties to their fellow countrymen, and who used constitutional, though often abused, means of seeking their ends—means which are open, and fairly available for all the subjects and citizens of a free country. Speeches, newspapers, societies, subscriptions, and even monster meetings (except as they were gigantic sins against the holy Sabbaths) were all British—manly and legitimate; expedients which could be met and dealt with by honourable men and equal terms. And furthermore, in the objects then sought by the great Roman Catholic leaders of the day, many Protestant statesmen and many eminent patriots concurred and co-operated. But, sir, how changed are all the conditions and parties of the conflict now. British politics have been abjured, under the guidance of Jesuitical ecclesiastics. Secret conclaves of the Roman Catholic hierarchy sit and vote, and issue their Popish pastorals, with arrogant, absolute, and determinate authority, in the secular as well as religious interests of British subjects. Political activity, on the part of their laity, is discountenanced and held in check, and the members of Parliament even are openly played off and danced by the spiritual power of the wily Irish Italian, who governs from the Vatican in Marlborough street, four millions of our countrymen. Now, sir, this I affirm cannot go on. The utter audacity of the party has, with regard to education, so overleapt all bounds, that all Protestants, and many enlightened Roman Catholics themselves, have aroused to resistance, and I feel certain that, as the *Times* said the other day, “If this course of blind infatuation proceed, the party may learn before long, and when it is too late to undo their mischief to themselves, that England will not endure to have the legislature of the country impeded and inconvenienced by the factious conduct of a small and priest-ridden minority.” The meeting of to-day, embracing as it does the wealth, the intelligence, and the numbers who constitute the true and overwhelming public opinion of the north-west of Ireland, will, I am sure, not separate without effectually entering its protest against the designs of the Ultramontane party; and rendering its warm support to the Government which, under most trying circumstances, has nobly refused to yield to the insolent de-

mands of the hierarchy—the direction of the most sacred, most important, and most virtual interests of this Christian and Protestant commonwealth. It is in this spirit—one of sincere admiration and sympathy with the course which the Lord Lieutenant and the Government have pursued—and of earnest determination to sustain it, that I rise to move the resolution which has been entrusted to me. Mr. Chairman, in the resolution there are two points of importance, to each of which I shall address myself for a moment. The first is, the circumstances of this country with regard to the question of National Education. The resolution affirms, and our meeting here to-day implies, that they are peculiar. What then are the circumstances which have brought us together? 1. The education of the people has been, as we have just heard, for nearly thirty years under the direction of the State; and, although extreme parties in the country have been dissatisfied with the system of National Education, it has for the very reasons which have displeased them, secured the growing confidence and support of the moderate and liberal-minded of all denominations and parties. 2. Of late years, Ultramontaniam has been increasingly in the ascendant in the direction of the Roman Catholic Church in this country, and it has at length made an open and desperate attempt upon the National Board of Education, hoping not only to retain the lion's share of the spoils—that is, 80 per cent. of the grants for education and of the schools under the Board—but effectually to exclude from the control of this large number of schools the Government of the country. 3. The Government has nobly refused this audacious claim, and thereby entitled itself to the warm thanks and strenuous support of all who do not wish to see the education of the country perverted from a national into an anti-national channel. Under these circumstances we are met here to-day. The second point in my resolution is, that in these circumstances of the country it is the duty of the government to maintain in its integrity the existing system of Education, and to refuse all denominational grants. Now, sir, you will not think it out of place for me, as a Wesleyan Minister, here to say, that the Wesleyan body take the liveliest interest in this question. The Wesleyans have often been charged with being indifferent, or even opposed to education. Nothing could be more false or slanderous than

such an imputation. Mr. Wesley was himself a learned man ; he was in reference to the education of the people, as to most other public questions, far in advance of his age, and took much pains in the publication of elementary books of learning. Then as a body the Wesleyans have been long and earnestly engaged in the work of education. Not only were theirs almost in every place the first Sunday-schools in Ireland, but they have had, for many years, in every part of the Kingdom, day-schools supported entirely at their own expense. It so happens also that I am able to show that, amongst those who were most anxious, and took a somewhat leading part towards the establishment of the system of National Education, was a Wesleyan Minister, even our own learned, pious, and patriotic fellow-countryman, Dr. Adam Clarke. [Mr. Cather here read extracts from a letter dated September 21, 1831, addressed by the late Dr. Adam Clarke to the Right Hon. E. G. Stanley, (the present Earl of Derby), in which the writer expressed his views on the subject of National Education.—His principles were almost similar to the fundamental principles of the National Board.] Mr. Cather continued—Now, from the foregoing it will appear that, in its leading features, the very system then sketched has been substantially adopted and in operation for nearly thirty years, with vast benefit to the country. Sir, the question may be asked, why has the Wesleyan body, after having so long stood out against the National Board, at length joined it? Well, if I were to give the answer of others, who pretend to know better than ourselves, it might be very unsatisfying to this meeting, therefore I will not trouble you with it ; my own answer is, that misapprehension was the chief cause, and also that the political and ecclesiastical sympathies of the body being with the Established Church, has kept the Wesleyans aloof. To my individual feelings, this has been for nearly twenty years a subject of regret, and I am quite sure that our body now feels that it has been sadly misled, and a serious loser by the course which it has pursued, in imitation of others who are but little grateful for it. There is one consolation which I feel under the circumstances, and that is—that our Conference, so early as June last, after long investigation and years of anxious discussion, came by an all-but unanimous vote to the resolution to accept the grants of the National Board to non-vested schools. This was before the letter of the hierarchy



was heard of : and it was on that account all the more valuable, as a support to the principles of United Education, inasmuch as it could not be regarded as a mere political expedient, under the apprehension of a worse system of education. And, Mr. Chairman, I have a strong conviction that the adhesion of the Wesleyans, whose character for attachment to the Scriptures and to vital religion cannot be questioned, has saved the National Board, or been the chief instrument, under Providence, in emboldening the Government to reject the audacious attack of the hierarchy which came so soon after ; whilst the concurrence of the English Wesleyans in our decision, and the subsequent adhesion of the venerable Primate, has demonstrated the soundness of our course. But, sir, this is not a mere denominational question at all ; it is, as I regard it, one of *Christian statesmanship*. It seems to me to involve the gravest and greatest interests of this Christian commonwealth ; and it is in this spirit that I feel it ought to be dealt with. We are not met here, although belonging to all the sections of Protestants, as members or Ministers of various denominations, but as Christian citizens, to look in the spirit of Christian equity and wisdom at this great and absorbing question. I should be ashamed of myself, if I did not, when speaking upon such a subject as National Education, embrace all my fellow-citizens in my good wishes and counsels. Looking then, sir, at the subject in this broad and comprehensive light, I have no hesitation in saying that I prefer the National Education System of Ireland to all others—that is, to the denominational system of England ; to the compulsory national system of America, and to the State machinery system of the Continent. It is perhaps the best in the whole world. Let us now look for a moment steadily at the operation of the system. In Vested schools, united secular and separate religious education seems to me the simple recognition and embodiment, in fact, of the existing state of things in society ; Roman Catholic customers buy freely from Protestant merchants, and *vice versa* ; Roman Catholic work people serve Protestant employers, and *vice versa* ; Roman Catholic tenants pay rent to Protestant landlords, and *vice versa* ; Roman Catholic voters elect Protestant members of Parliament, and *vice versa* ; but in their religious duties they are perfectly separate. Why then find fault with the Government for carrying out in the National Board what obtains in all secular life



around us? In Non-Vested schools, the Government has wisely conceded to those who, having built their own school-houses and keeping them in repair, are nevertheless anxious to have their inspection, and admirable school requisites, their grants, without interfering with the management of these schools, further than to secure the maintenance of the essential right of liberty of conscience to all the subjects of the Crown. On the whole, Mr. Chairman, the present system of the National Board seems to me to be eminently worthy of our support on the following great and general grounds:—(1.) It recognizes and preserves *the unity of the nation* against the attempt of those who would withdraw the education of the large majority of the people of Ireland from State inspection and control, and thereby seek to divide, if not alienate, their allegiance from the Throne and institutions of our country. (2.) It defends and maintains *the liberty of the nation* against the designs of those who claim and exercise, by the espionage of the Confessional and the terrors of superstition, the almost absolute control of the consciences and actions of their priest-ridden followers. Even intelligent Roman Catholics have strongly protested against the tremendous power grasped at by the hierarchy in their late pastoral. Sir Robert Kane, President of the Queen's College, Cork, himself a Roman Catholic, publicly said—"That although anything proceeding from such a venerable quarter must be received by Catholics with respect, yet that the ideal monastic seclusion which the pastoral advocated was utterly inconsistent with the practical duties of life, which they, as fathers and as citizens of a constitutional country, had to discharge." For the sake, then, of the dearest rights of British citizens, even those of parents over the education of their children, and of children with the concurrence of their parents, to learn the Word of God and whatever else they choose, let us heartily maintain the principles of the National Board. (3.) *It promotes the material interests of the nation*, by developing the natural intelligence of the people, and exercising their understanding. It has effectually stimulated the industry, and augmented the means of the masses of the people. It is also effecting a rapid social revolution, so that the Irish will, ere long, be no longer the worst fed, worst clothed, and worst housed nation in Europe, and the disgrace of the Empire. On the contrary, Ireland is now fast becoming one of the most improved and improving

countries in the world. (4.) *It is favourable to the Christian salvation of the people*, much more favourable than any substitute which is practicable; and I am persuaded, that if the Government steadily maintain it, the result will be that the greatness of the country—including the unity, the liberty, and the material wealth and prosperity of the people—will so increase, that the spirit of the nation will eventually rise superior to all the attempts of Jesuits and Ultramontanists to bind and fetter it; and that priestcraft, the curse and blight of this fair land, will, as in America, die a natural death in Ireland, even never to have a resurrection. And, sir, when priestcraft is dead in Ireland, Popery will not long survive throughout the world. It is a doomed system, and the signs of the times predict the time approaching, when

“Thus terribly shall Babel fall,  
And never more be found at all.”

(Loud and prolonged applause.)

JAMES THOMPSON MACKY, Esq., J.P., High Sheriff of Donegal, briefly seconded the resolution.

The Rev. JAMES BYRNE, Ex-F.T.C.D., Cappagh, Omagh, proposed the next resolution, as follows:—“That while pledging ourselves to oppose any attempt to subvert the fundamental principles of the National System, we are, at the same time, not averse to such reasonable modifications being made in its present rules and practice, as (without impairing its efficiency) would facilitate the extension of its benefits to schools at present deprived of them.” He said—Mr. Mayor, I am sure that every one must have joined in the regret expressed by the first speaker at a circumstance to which this resolution refers, that the National System of Education has not hitherto been adopted universally in this country. Yet, when we consider some of the circumstances which marked its first institution, and its subsequent history, we may discover some reasons for the fact, though these may not render that fact less to be regretted. Among all the silent changes which time effects, there is none more remarkable than the gradual change which changing circumstances produces in public opinion. (Hear.) Though truth cannot change with time or circumstance, it may by these be brought nearer to the surface, and placed more within the reach of ordinary minds. I confess that it is this consideration which has always supported me in holding the opinion which I have ever held with reference to the National System of Education, in opposition to so overwhelming a

weight of authority in the church in which I am a minister. (Hear.) It was not that I underrated the worth or disregarded the judgment of all those able and pious men who held different opinions, but that I recollected how different the circumstances were when they formed their opinions. The National System of Education was established two years after the passing of the Emancipation Act. It was not to be expected, sir, that the habits of thought, formed during a long period of our history, could all at once be laid aside ; or that the Protestants of this country could be prepared in two years to treat the Roman Catholic population with that respect to their conscientious convictions which the system required ; or to apply to them the same considerate toleration which they had learned to practice towards each other. (Hear.) But if this was so with regard to other Protestant bodies, it was more especially the case with reference to the Church established in this country. Accustomed to regard herself as a co-ordinate power in the State, whose function it was to superintend the spiritual education of the nation, how could she feel otherwise than alarmed, almost insulted, when asked to accept a system of education, which, by treating all religions on the same general principles, seemed to abrogate her function, and to ask herself to consent to that abrogation? It was in truth one of the stages in the gradual departure of an old theory, which time and circumstances necessarily abolished in a free country. (Hear, hear.) Not that this theory constituted the reason on account of which the Established Church opposed the National System of Education ; but this, and all the traditions of her history connected with it, combined with the old habits of Protestant feeling, which had been engendered under a different system of legislation, to place this subject before her under a very different point of view from that in which we now regard it. (Hear, hear, hear.) Now, sir, I maintain that no historical event, no historical character, can be rightly judged, unless relating to the circumstances of the time ; and I claim for the Established Church the same rule of judgment in estimating the conduct of her prelates and clergy in reference to this subject—(hear, hear)—and let me add, that these circumstances and their necessary effect, have not had their due weight allowed to them in the appreciation of the motives and spirit which have actuated the Church. (Hear.) Let me ask, sir, how could it be otherwise than that a system, founded on



principles then so new, should have raised up against itself a determined opposition? How could it be expected that the various bodies of Protestants in this country should have taken any other view of that system, or assumed any other position than that of antagonism? or that the Established Church should not have been more determined and persistent in its opposition than any of the others? This, too, was a subject which enlisted the deepest feelings of which man is capable, and concerned the most momentous interest which he can contemplate. (Hear, hear.) That portion of the new system of education which created opposition was the system on which religious instruction was to be administered. An opposition on such a subject was sure to identify itself with the most sacred principles. And the longer the opposition lasted, the more sacred became its principles in the eyes of those whom it threw into a body organised for the purpose of carrying them out by every means which could enforce them on the public mind. There was in all this no faction—no obstinacy. It was the natural and necessary result of the circumstances of the time, acting on a body of men who were deeply impressed with the solemn importance of their duties and their deep responsibility for the due performance of them, and who were zealous for the honour of God's revealed will, which they supposed to be insulted, and for the salvation of the souls of men, which they believed to be imperilled. (Loud applause.) Doubtless there were from the first some who took more enlightened views; but it was not in the nature of things that these should be more than exceptions. I, therefore, sir, repel with indignation any imputation which may be cast on the honour of my church in consequence of her past conduct on this subject. (Applause.) On the contrary, there is much of which I am proud. I see in it devotion to high principle, zeal for the honour of God, and the salvation of man, a consistency in maintaining a principle which the gifts of power could not seduce, nor opposing difficulties turn from its path. (Loud applause.) I have said, sir, that such considerations may account for the opposition which the National System of Education has had to encounter, but cannot make us regret it the less. Alas! that all this zeal has been wasted in opposing a sound principle, and in counteracting the greatest boon which was ever conferred on the country. (Hear.) The resolution which I have the honour to propose, sir, declares that though



not averse to such reasonable modifications in the present rules and practice of National Education, as without impairing its efficiency, would facilitate the extension of its benefits to schools at present deprived of them, we yet pledge ourselves to oppose any attempt to subvert the fundamental principles of the National System; and I declare, for my own part, that my principal object in taking a part in this day's proceedings was, that I might have an opportunity of stating my full and entire approval of those principles, and giving my reasons for that approval. For, though it may be a matter of the most perfect indifference, what opinion a private individual may form on this subject, I cannot endure to hear this system represented as bad in itself, but accepted as the best that can be obtained, or denounced as essentially immoral and irreligious—(hear, hear)—defiling all who connect themselves with it—without declaring, when the opportunity offers, and, to the best of my ability, proving that it is, in the words of our bishop, the “good and righteous system,” and that its fundamental principles are the very foundation of toleration and freedom. (Applause.) Now, sir, the fundamental principles of the National System of Education are two-fold—regulating the mode in which we must deal with the child, and the mode in which we must deal with the parent. In reference to the former, it requires that, in the matter of religious instruction, we approach the child through the parent; and, in reference to the latter, it requires that we so far respect the conscientious scruples of the parent, that these shall not debar his child from sharing all the benefits of the moral and literary education given in the school. (Hear.) May I trespass for a short time on the attention of this meeting while I give my reasons for regarding these as the only right principles on which education can be conducted, and for calling on all here to pledge themselves to their maintenance. (Hear.) The first principle is that of the inviolable right of the parent to control and direct the entire education of the child—a principle which is written on every parent's heart, and which, in his own case, every parent would maintain as his inviolable right, conferred on him by that Being who gave to him his child. (Applause.) But, it is asked, are there no limits to this right? If a parent trains his child to vice and crime, should not his authority then be interfered with, and do not such cases prove that his

rights are limited? No doubt there are such limits, but to discover them it is necessary to consider on what the right is founded, and to deduce from thence the cases in which it cannot be supported. Now, sir, I submit that parental authority rests on this foundation—that for the child there is no other authority—no duty but what arises from that authority. (Applause.) If, therefore, that authority be overthrown, the child is released from law, has no sense of obligation, hears no call of duty. No doubt the natural good and ill consequences of his actions, eliciting and forming the principle of prudence, and combining with casual affections which would spring up in his heart, would give an irregular education to his conscience; but the great elements of subordination, of self-control in obedience to recognised authority—of reward and punishment, as not only the natural but also the just consequences of conduct—the sense of conduct which this implies, as of good and ill desert. Where are these to be learned by the child? No where, except in the family ruled by the parents. In that little community are the virtues taught in their first principles, which are necessary for happy social intercourse, for peaceful and prosperous civil union, for that larger and more glorious society which, after having existed here in a rudimentary condition, shall hereafter exhibit the perfect development of Divine law and order throughout an eternal history. In that domestic circle, however humble it may be, the influences work which form the germs of all that is excellent in our nature. There the child transferred from the tender care of the mother to the more austere rule of the father, learns obedience, mingled with love. Under that lowly roof the sister elicits from him generosity and protection, the brother requires the recognition of equal rights and mutual forbearance, the happy associations of childhood form the love of home, and these principles expand as his mind grows, and as the circle which includes them widens. They become patriotism, charity, justice; and though the relations of mature life contribute important elements, the highest forms of duty are impressed with the domestic character. (Applause.) No principles of morality can be imagined more comprehensive and penetrating than the heartfelt recognition of God as our father, and of man as our brother. Thus the family is the appointed organ by which the moral sentiments are educated and conscience formed,

and if the independence of that little state be violated—if the parent, who is its ruler, be dethroned, and the authority of his will, which is its law, be abrogated—its subjects are released from all law and from all order, the formation of conscience is arrested, the sense of obligation is weakened, the formation of the moral sentiment is disturbed, and the child, so far as we can do it, is made an outlaw, and deprived of the sense of duty. (Loud applause.) It is on these facts which the Author of Man has involved in the constitution of human society that the authority of the parent is founded. What, then, are the limits of that authority? what the cases in which it is right that it should be set aside? I answer, they are only such cases of its perversion, as plainly tend to make the child an outlaw, and obliterate its sense of right and wrong. But, I ask, is the exercise of parental authority, to which the National System of Education requires us to submit, a case of this kind. I will be told that it is; that no more extreme perversion of it can be imagined than that in which the parent directly puts himself in opposition to the Divine will, and forbids his child to read that Book which it is the will of God that he should read. Now, this is a subject which demands a careful and reverential consideration. And that we may not err in our judgment of the parent's conduct, but judge fairly whether this be such a perversion of his rights as I have mentioned, we must analyze what there is in it which we, as Protestants, consider to be wrong. Does he, then, teach his child to oppose it—the will of God? No, on the contrary, he believes that he is obeying God's will; and, acting under that belief, his injunction is to the child an example of obedience. His reason for that injunction may be analyzed into a syllogism. "It is my duty," he argues, "to obey God's will, but it is God's will that my child should not read the authorised version of the Bible, and that I should forbid him to do so; therefore, it is my duty to lay that injunction on him." I do not mean that this argument is formed in the Roman Catholic parent's mind, though for distinctness I have thus analyzed his sentiment; but I maintain that so far as he has an objection it is a religious objection, and that a religious objection means an objection founded on a supposed religious duty, and that a religious duty implies a supposed ordinance of God, and recognizes our duty to obey it as such. What we then regard as wrong in the Roman Catholic parent's restric-



tion to his child resolves itself into an erroneous belief as to what the Divine will is. But does an erroneous belief furnish a ground for setting at nought parental authority? No, for there is no assumption of a wrong moral principle which would tend to pervert or obliterate conscience, or annul obligation. But now, sir, let me ask what could be gained by attempting to abrogate the authority of this the only ruler who rules by Divine right? What would be the value of the Scripture lessons given under such circumstances? So far as there was a violation of parental authority, Scriptural instruction would lose its value. It is to our moral sentiments that God in His Word continually appeals. To what else, indeed, could an appeal be made in reference to conduct and duty but to the moral sentiments, and to the affections which give them their motive power. (Hear.) But so far as parental authority is set at nought, the sense of duty is contradicted and filial love is chilled, that affection which it is the object of Scripture to direct to God. With one hand we would cut down what with the other hand we sought to train. We would sound in the ear, indeed, the voice of God, but we would, at the same time, so deaden the heart that there would be no echo within. (Hear, hear.) We would address the moral nature, and, at the same time so disturb moral ideas, that it could not respond. No doubt there is a time when the child grows into the youth, and when advancing maturity begins to release him from entire subjection to his parents; but observe how gradual this is. There is no rude shock given to the dignity of that power which he has hitherto obeyed, and we cannot venture an assailing it without incurring the guilt and producing the disastrous effects which must be connected with a presumptuous and irreverent violation of one of the most fundamental ordinances of the Author of Nature. Nay, I may add further, sir, that like all such fundamental ordinances on which society rests, this is put out of our reach, and cannot disturb it even if we wished to do so. The influence of the parent is so natural and so constant that the influence of the school cannot counteract it. The lessons communicated in the school in opposition to the parent's authority would be lost in the continual example of the opposite principles which prevail at home, and the reading of a chapter, though performed every day, would have little effect, except to confirm the habit of disobedience, and,



by producing a conflict of authorities, weaken the influence of both. But why make this recognition of parental authority an objection to the National System of Education, when in this country, at least, we are obliged by law to recognise that authority? We cannot enter the poor man's house and bring his child by force to our schools; and if, therefore, we wish that child to read the Scriptures, though the parent disapproves, the only way in which this object can be effected is by obliging the child to do so without the parent's knowledge. I will not ask this meeting whether such conduct would be worthy of Christians or of the Word of God; for every one who has imbibed the spirit of Christianity and the teaching of that Word knows that what is clandestine and surreptitious belongs to those who hate the light, because their deeds are evil. (Hear.) If, then, we cannot violate parental authority if we would, and if we ought not to do so though we could, why not accept the recognition of it as a natural duty, and acknowledge that, in requiring that it should be respected, the National System of Education has made its fundamental principles identical with those which lie at the foundation of society itself? (Hear, hear.) It will, however, be replied, sir, that no one would attempt thus surreptitiously to evade the influence of the parent's will; but that, if the parent will not adopt our view of his duty, we should not impart to his child that moral and literary education which we give to others. That even though the parent has a right which we cannot dispute, to direct and control the spiritual education of his child, we also have our rights and our duties—our rights to give instruction to whom we will, and our duties which call on us not to be partakers with other men's sins. (Hear.) Now, I say, sir, that we have no right to withhold a benefit which is in our power to bestow, unless the bestowal of it would involve some such ulterior sin; and, still more, is it a duty incumbent on the State to provide that its benefits shall be shared by all without distinction. It would, therefore, be a violation of duty on our part to withhold general education, and still more so on the part of the State to permit us to do so while it furnished funds for the purpose, unless some other rule of conscience obliged us to do it. In the present case it is alleged that there is such a conscientious principle which forbids us from imparting general without Scriptural instruction, be-

cause, in separating them in compliance with the parent's objection to the latter, we would sanction that objection, and so become partners in his sin ; but, let me ask, is the Roman Catholic parent guilty of a wrong act in making that objection? On the contrary, I maintain that it is we who would be guilty of what is wrong in refusing to respect it. I need only allude to what I have already said as to the nature of a Roman Catholic parent's objection to his child reading the Scriptures in our schools. It is an objection which forms part of his religion, and which, therefore, he believes to be in accordance with the will of God, which he acknowledges it is his duty to obey. And though it is said that the parent himself has no such objection, but that he is influenced in this matter only by his religious teachers, I ask how is it that his religious guides have this influence with him? Plainly, because—and only because—it is part of his religion; or, in other words, what he believes to be the will of God, that he should obey their direction. Doubtless his feelings and his conduct may on this subject be inconsistent and uncertain, but which of us are influenced constantly and uniformly by our religious principles? So far as he has an objection to his child reading the Scriptures in our schools, that objection is part of his religion, whether it comes in the form of a general rule of religious duty in reference to this act, or a general rule of religious duty in reference to the obedience to be yielded to the priests of his church. If, then, it be grounded on a belief that, as a matter of fact, it is not God's will that he should permit his child to receive Scriptural instruction from us, what is his duty while that belief remains? I maintain, sir, that while that is his belief, his duty is to withhold the permission. And, in support of that assertion, I argue that all duty refers to perceived relations. I will illustrate what I mean by an example. Suppose that a child separated from his parents in childhood, grows up without having any intercourse with them, but after the lapse of many years meets his father in a foreign land and does not know him.—Would that youth owe filial duties to that man before he came to the knowledge that he was his father? No; we could not accuse him of violating parental authority, if he neglected to comply with that man's wishes, so long as he was ignorant that that man was his father: and for this reason that duty refers to perceived relations. (Hear,

hear.) Suppose that a youth discovers a letter written in his father's handwriting, and bearing his father's signature, but with no address on it, or any evidence that that letter was addressed to him, even though it was to him that it had been addressed, he would be guilty of no violation of filial duty in neglecting the injunctions which it might contain, so long as he did not believe that they had been intended for him. If he heard, by oral report, from one whom he took as his guide in the gravest business of his life, and whom he trusted in this way because he believed him to be his father's friend, that such and such were the wishes of his father, and that he believed most fully that report, even though it were false, it would be filial duty to yield obedience to it: and for this same reason that his full belief would put him in a relation to his father such as filial duty refers to. (Applause.) Now, I contend, sir, that for precisely the same reason, while the Roman Catholic believes it to be required by his religion that he should not permit his child to receive Scriptural instruction in our schools, he could not grant that permission without doing that of which he believes that God disapproves, and therefore it is his duty to withhold it. If it be otherwise—if religious duty exists before the authority on which it rests is admitted, which must be the principle of those who hold that the Roman Catholic parent violates his duty to God—let me ask, when do the duties peculiar to Christianity become binding in a heathen land, where it is introduced for the first time? If it be before the truth of Christianity is recognised, I think it could hardly be considered unjust to compel obedience to it by force. It is from the first the duty of all to apply carefully to each case the moral principles which they have, and if this be done negligently, and with an indifference as to whether they are right or wrong in the conclusions they come to, they are guilty. Let us, therefore, appeal to the Roman Catholic to consider well the view which he takes of the Divine will. Let us seek by every means in our power to deliver him from his error with respect to it; but in those efforts let no attempt be made to induce him to transgress what he believes that Will to ordain. (Applause.) I will say no more, sir, but to put to every fair man the question—would the Roman Catholic parent do a right act in allowing his child to do what he believed to be contrary to the will of God? This

could be done only to secure some temporal advantage, whether that was secular instruction or something else, and, if so, it would be the triumph of worldly prudence over conscience and religion. Now, sir, I maintain that he who induces a man to do that which is wrong, is himself a partaker in that man's guilt, and that the fundamental principle of the National Board, which requires that no disadvantage shall be suffered by any in consequence of conscientious views of religious duty, is the only principle on which we can abstain from soliciting to the breach of duty by the seduction of worldly interest. Let us, then, seek to include all in the good work of educating the active minds around us, and directing to good those impulsive natures which are so easily perverted to what is bad. Let us go as far as we can in seeking such modifications as may induce those to join us who still stand aloof. But I call on this meeting to pledge itself to maintain intact the fundamental principles of the present National System of Education. (Loud applause.)

The Rev. Dr. DENHAM rose and said—Mr. Mayor, it is with pleasure I second the resolution moved with singular clearness and power by Mr. Byrne. I feel, in doing so, that there rests on me a great responsibility, inasmuch as this is the most influential meeting I ever saw assembled in this Hall. The subject under discussion is one of the gravest importance, as regards our individual duty and the best interests of our country; and when I look over this room, and see so many of our rich and intelligent merchants, so many of the landed proprietors of the surrounding country, and such a number of the clergy of the Establishment and of other Protestant denominations, I feel that in addressing each man here I am addressing the representative of large masses—that each man here is a multitude. (Hear, hear.) In stating my opinion as to systems of education, I do not hesitate to express my conviction, that where the Bible is excluded, the training must be imperfect and defective. (Hear.) But, when I contemplate the Government as ruling over a mixed population, some of whom refuse to receive or use the Word of God, but from whom, as from others, the funds for education are raised, I ask myself what should the Government do in these circumstances? My reason tells me that as they rule *for* all, and receive the funds *from* all, so they are bound to do the best that is possible *for* all. (Hear, hear.) If all will not receive



the Bible, then I hold they should give the best secular and scientific education to such ; for all truth is good—all light is valuable, tending to expand the intellect, and elevate the masses. (Hear, hear.) Surely the state of a nation civilized, though not Christian, is greatly preferable to that of mere savage tribes. The state of France is better than that of Turkey, and that of Turkey is better than the Bushmen of Africa. But if any assert our Government should not give a good secular education unless the Bible be received along with it, what is that but asserting that they should, under these circumstances, just allow the millions of our poor countrymen to remain in hopeless ignorance and barbarism ? (Hear, hear.) It may be asked, should they not compel the children to read God's Word ? I answer, never. Reason and revelation, with equal distinctness, reply in the negative. On the parent, as we have just heard most eloquently and clearly demonstrated, rests the responsibility of saying what his child shall learn, and what he shall not learn. God has commanded the parent to teach, and the child to obey his parent ; and who, I ask, shall presume—shall dare to step in between, and say to the child, you should not obey your parent, but must obey me ? Neither government nor patron may dare to do so. (Hear.) The mover of this resolution has been asked—"Are there not cases where, if a parent order a child to commit crime, the Government should interfere to prevent the child obeying, and to punish the parent ?" Yes, the parent, in case of such complicity, should be punished. We admit that. What follows ? Why, if the illustration or the argument be worth anything, or have any meaning, it goes this length—that, as it is wrong in a parent to forbid his child to read the Word of God, he should be prevented and punished for so doing. (Hear, hear.) In other words, we are by this landed back into those ages when liberty of conscience was denied, and persecution did her dreadful work. (Hear, hear.) See how, if we Protestants were in Spain, this principle would authorize those in power to throw us into the dungeons of the Inquisition, and keep us there till the loud and indignant shout of British freemen would compel our liberation. (Hear, hear.) Ah, our friends say, "we would not persecute—we would only refuse to admit the children to the school who would not read the Bible." I ask is that no punishment on the poor child and on the parent ? To doom his family to utter ignorance, and

to forbid all hope of their being fitted to rise in the social scale, is, I conceive, one of the heaviest sentences which could be inflicted on any man—it is one of the severest forms of penal suffering. When some would not receive Christ nor His teaching, His disciples asked leave to call down fire on them; but He at once rebuked them and said, “Ye know not what spirit ye are of.” I think we should learn of the Great Master, and, in following His example, maintain the fundamental principles of parental responsibility and of non-compulsion in matters of conscience, ever maintaining that God alone is Lord of the conscience. (Hear, hear.) But, while we maintain these grand fundamental principles, we are not averse to any modifications of the system or its arrangements which can be shewn to be reasonable, nor do I think it at all unlikely the Government would grant such. To the Presbyterian Church, with which I have the honour to be connected, the Government did make concessions which we deemed important, and if any other modifications can be proved reasonable, or such as would satisfy or remove difficulties from the minds of conscientious men, I believe the Government is prepared to grant them. In the year 1833 the Presbyterian Church laid four propositions before the Government, by which we believed the rights of parents were guarded, and the liberty of children to read the Scriptures daily in the schools was fully maintained. In the opinion that these would secure all we could reasonably ask, we were confirmed by our deputation, when in London, submitting them for consideration to the Archbishop of Armagh, the Bishop of Exeter, and the Bishop of London. Their answer, after deliberation, was returned by the Primate, in writing, in these words—“That they highly approved of them (the propositions), and that should the deputation succeed in obtaining such a modification of the National System as was contained in these propositions, no Protestant could reasonably object to it.” (Hear, hear.) Such was the decided and favourable opinion given by those venerable Prelates. The Government at once acceded to these four propositions; but while a very large number of the members of our Synod believed the Board of Commissioners had also acceded, a small majority held the Commissioners had not done so, and the result was, that for a few years the Presbyterian Church stood apart from the National System of Education, and supported her own schools by voluntary

contributions. In 1840 it was intimated to us that the Board would be anxious to have an amicable arrangement with the Synod. Accordingly, a deputation waited on the Lord Lieutenant in Dublin, to whom he at once announced that the former objectionable query sheet and rules had been withdrawn. I read from the printed minutes of the Presbyterian Church as follows:—"A conversation was held respecting the modified rules of the Board. The deputation inquired whether these rules were to be considered as still binding on their committees and schools, and were informed *that the only rules considered binding would be their own* when approved by the Board. A form of application was drawn up by the deputation, which was at once granted, and an official copy of it returned to serve as a *model* application for all our schools." A large number of our schools became immediately connected with the Board, and I shall read a sentence or two from the resolutions of the General Assembly in 1841:—

"This Assembly, after a year's experience and observation, do unanimously express their full approbation of the arrangement under which Government endowment can now be obtained for Presbyterian schools through the National Board. Under that arrangement they are enabled to conduct their schools on precisely the plan of the late General Synod of Ulster's schools, which plan met approbation in all quarters; was spoken of as a model worthy of imitation in one of the houses of parliament; was admitted by the most eminent fathers of the Church of Scotland not merely to embrace the excellencies of her parochial system of Scriptural education, but also to contain some valuable improvements, and which, so long as it was unendowed by Government, met the most unqualified approbation of the whole Protestant community. The arrangement directly provides that the Bible shall be read as *much* and as *frequently* in school as the parents of the children, by a committee appointed by themselves, shall direct, with no other limitation than that said reading shall not supersede or impede the scientific and literary business of the school; and should said reading be less frequent or less in amount than it ought to be, it will manifestly be the fault of the parents and no consequence of the arrangement."

In point of fact, by the ordinary rules of the Board, religious instruction may now be given three times every day; and supposing the school to open at nine o'clock, and close at three, there may be half-an-hour after the school opens, half-an-hour in the middle of the day, and a whole hour before the school closes, spent in reading the Bible, if the patron and the parents so direct. Surely this is sufficient, and much more than is usually spent in any school, whether public or private, in religious exercises. (Hear, hear.) Of course *the times* for reading the Bible must be fixed—there must be *order* in the business of the school. We would not permit a servant to say, "you cannot have breakfast at the usual hour, for I

wish just at that time to read a chapter of my Bible." We would not permit a man to say at the time of prayer in our churches, "stop and read a chapter;" and should any one presume to do so in an Episcopal Church, he would be liable to an action and a severe penalty for "*brawling*," and so in school there must be a time fixed for this as for every other duty. (Hear, hear.) But who shall fix it—the child or the teacher? We think it should be the patron or the managing committee of the school. It is so in all our Presbyterian schools. Thus, without any compulsion or persecution on the one hand, we have perfect freedom on the other. (Applause.) In my schools I am neither required to give false religious instruction myself, nor to permit it, nor make any provision for its being given by others. Whilst I would not compel any child to remain who is desired by its parent to leave; yet be it distinctly remembered, I am not, and the teacher is not, required to exclude or put out of the school any child who chooses to continue during the reading of the Bible. (Hear.) Some conscientious men are, I believe, afraid to join the Board, under the idea that by doing so they would be giving their sanction and approval to all the regulations and principles of the Board. Now, without arguing the question as to whether these are all perfect, and what we would desire, I beg to say that I am not required, nor held to approve of all the arrangements of the Board, in virtue of my taking aid from it, any more than I am required to approve of all the arrangements of a railway company, because I use their carriages; or all the arrangements of a jail or lunatic asylum, because I receive pay, and teach Presbyterian prisoners or patients in them. (Applause.) Such modifications have been made by the Board as require from me and from my brethren no compromise of my Protestant principles, or my Christian liberty. (Hear, hear.) Others may desire some farther changes, and if they be only reasonable modifications, and such as will not trench on fundamental principles, I doubt not they will be granted; and, in conclusion, I beg to say that I rejoice in the prospect of soon seeing so many influential friends join the Board, that the Government shall be encouraged to resist all unreasonable and Ultramontane demands, and that our beloved country will be elevated and blessed by a united, liberal, and extended education. (Loud applause.)

Carried unanimously.



The Rev. J. A. CANNING, Coleraine, moved the fourth resolution—"That as much misapprehension exists respecting the principles and operation of the National System, and as to the evils of some of the changes which have been proposed, it is important that correct information upon these subjects should be diffused by occasional papers, public meetings, deputations, and whatever other means circumstances may render necessary." He said—Mr. Mayor, I have seldom in my life taken part in any public meeting with more real pleasure than I experience to-day. I feel that great interests are at stake in connection with the object of our meeting—interests which extend to generations unborn, and which are inseparable from the real prosperity of our country; and when I look upon the meeting and see the elements of which it is composed, and the classes which these elements represent, I cannot but rejoice that such a meeting should be held at such a juncture, and in the city of Derry. (Hear, hear.) The resolution which I have the honour of proposing, alludes to the ignorance and misapprehension which prevail in many quarters respecting the constitution and practical working of the National System of Education. My impression, sir, is, that the amount of ignorance and misapprehension on this matter is greater than many imagine. For myself, I must say that I have often met with an amount of ignorance respecting the working of the National System which not only astonished me, but which sometimes forced me to conclude that, to a large extent, the ignorance was voluntary, and, therefore, reprehensible. (Hear, hear.) My firm conviction, therefore, is, that just in proportion as all classes in the community shall become acquainted with the sound principles on which the National System of Education is based—principles which are essentially involved in all correct views of the rights of conscience, and of religious toleration—in the same ratio will the system be adopted and supported. (Hear, hear.) If whilst, therefore, in one point of view, I might be disposed to lament the necessity which exists for the formation of such an association as we are assembled to-day to organize, yet, in another point of view, I rejoice that our combination has been forced upon us by the arrogant demands of an ecclesiastical system which has been so often referred to to-day—demands which I sincerely trust will go far to

open the eyes of many in this land, who appear to have learned but little of the true character of that system from the history of the past. I rejoice, sir, that such an arrogant demand has been made; for I am convinced that it will demonstrate to all who are open to conviction, that no amount of concessions to this system, short of the complete surrender of the last shred of liberty and all the rights of conscience, will satiate its arrogance, or put a stop to its clamours for place and power. (Hear.) I look upon this last demand of Ultramontanism as one of the most stupid, as well as one of the most arrogant, it has ever made. It has fairly "let the cat out of the bag." (Loud laughter.) They must be very blind indeed who will not now see, that when the material wealth and the moral liberties, and the souls and consciences of the people, are all put under the complete and unquestioned control of that system, then, but not before, will it cease to cry give! give! My consolation in regard to this last demand of the Ultramontane party is, that the old adage is about to be verified respecting that party—"quam Deus vult pourirre prius demontat." The formation of this association shows that its demands will be met with the scorn and determined opposition which they merit; and the rebukes which the party has received from those who are their own co-religionists will either teach them to moderate their arrogance, or irritate that arrogance until its yoke shall become so intolerable as to force all who would not sacrifice all the dignity and all the rights of our common humanity to unite in flinging it off for ever. (Applause.) Much has been said to-day, sir, respecting the religious teaching and training of the young, and of the relation in which a parent stands to his child in connexion with that teaching. With all the principles which have been advanced on this point, I most heartily concur. I may be permitted to say that very seldom in my life have I listened to a more able, masterly, and vivid exposition of the relative duties of parent and child in connection with this matter of religious teaching, than that which has just been adduced by the rev. gentleman who moved the third resolution. I confess that, for myself, I place far less stress upon the teaching of religion in schools than very many do. I believe upon this point some of my friends are disposed to regard me as hardly orthodox; yet I do not hesitate to say that *home* education, as to its duties and its

value does not, either in theory or in practice, occupy that place in modern educational arrangements which the God of Nature and the God of Education has assigned to it. (Hear, hear.) Hence it is that I look upon Sabbath-schools as indicating not the most healthy and perfect condition of the church, but rather as a necessary attempt to supply a defect. Upon parents God has laid the duty of teaching children the things which belong to their eternal peace; and is there not infinite wisdom displayed in laying the duty upon them? The only form in which God has been pleased to give the command would seem to imply this—The parent is to teach the child God's law, walking by the way, sitting in the house, lying down and rising up; that is, obviously, because a parent only mingles with children in all scenes where the affections of the heart are called forth, and because the parent alone is ever by the side of the child; therefore he alone can effectually teach and train up a child in the way in which he should go. (Hear.) I confess, therefore, sir, I am not a particular admirer of the system which is becoming every day more prevalent in this country, of incessantly pouring out our households into public meetings, to learn everything in masses, and to be enlightened three evenings in the week by resident philosophy and itinerant philosophy, whilst home influence and home education is almost completely jostled out of the commanding and all-important position which God has been pleased to assign to it. I think home is the place for religious instruction, and a parent the proper party to convey it. Whilst I say this I do not forget that under the National System of Education a greater amount of Scriptural knowledge is conveyed to the rising generation than ever was conveyed to the young in this country before. (Hear, hear.) I say this from my own knowledge and experience. Talk of reading Scripture in ordinary schools! Why, sir, I received a considerable part of the education of my boyhood at a school where every teacher was at perfect liberty to conduct matters as he thought right, and in that school I never heard a prayer offered up, and I never was asked to read God's Word, save and except when the Greek Testament was put into my hands as an ordinary school book. But I dare not trespass at this hour of the day upon the time and patience of this meeting. I again say, sir, I very heartily rejoice at the prospect which this meeting opens up to me and many other



friends of National Education. (Hear, hear.) I have for years deeply lamented the division which on this subject has existed among men who esteem and love each other, and I hail with delight the prospect now opened of enabling us to meet together again, relieved from this source of irritation and division. I never did regard the opposition given to the National Board by our friends of the Church Education Society as factious; I believe most sincerely they were thoroughly conscientious in that opposition. I am quite sure they are also prepared to admit that we were equally conscientious in the support which we gave to the system; and now both parties have but one path to pursue and one duty to perform—viz., to labour to make a system which is now a national institution the source of rich blessings to this land. The rev. gentleman resumed his seat amid loud applause.

ROBERT M'CREA, Esq., Grange, seconded the resolution, and said—As the meeting was rather protracted, he would not take up their time in making a speech. He bore unqualified testimony to the excellence of the National System of Education, the admirable workings of which he had been acquainted with for a period of thirty years.

Carried unanimously.

Rev. Dr. WILLOCK proposed the next resolution. He said—Mr. Chairman, ladies and gentlemen, it is not my intention at this late hour to detain the meeting with a long speech. I shall, therefore, confine myself to moving the next resolution, and making a few observations on some matters which appear to me to be of importance. The resolution which I move is—"That the Ulster National Education Association having been organized for the purpose of upholding the fundamental principles of the National System, and diffusing the information referred to in the foregoing resolution, is deserving of our support—and that a Branch Association in connexion with it be hereby established for this city and the adjoining districts." It is scarcely necessary for me to say much in order to recommend this resolution to the meeting. I shall only give one reason why it should be adopted—namely, that if it be true, as the Lord Primate has stated, and I firmly believe it to be true, that "the National System is to be maintained as the only safeguard against the demands of the Ultramontane party," then it is desirable that there should be a branch of that association, whose object is to up-



hold the National System in every city and town in Ireland ; and, therefore, one in this ancient and renowned city. I heartily rejoice, sir, in the tone of this meeting, and in the manner in which the right hand of fellowship has been held out by the several speakers to those of our brethren who have heretofore kept themselves aloof from the National System. I hope that the recommendations contained in the Primate's letter will be generally adopted, and honestly carried out. As to that part of the letter in which he advises that whenever Church Education schools can be maintained in efficiency, they be retained under the Church Education Society; to that I for one, and I am sure the majority of this meeting, will not object. If any of the clergy find it more in accordance with their feelings to have schools independent of aid from the Commissioners of National Education, and if these schools are thoroughly efficient, they will answer all the purposes of education in their respective localities; and I do not see how we can object. The tax-payers, I am sure, will not. There is one danger, however, to be apprehended—many schools may pass muster which will not fully satisfy the conditions of being thoroughly efficient schools. Now, I would like to submit to this meeting what I conceive to be the conditions as regards secular education—I say secular education—which must be fulfilled before a clergyman can feel justified in depriving his parishioners of the advantages of the National System. (Hear, hear.) I shall take no high Utopian standard; the conditions will be moderate enough. I lay it down as a first principle, that the schools which he maintains for his parishioners must be as good as those National Schools could have been of which he deprives them. This, I think, is a self-evident principle. It is but justice, and with anything less the people would have a right not to be contented. My second principle is, that female education must be efficiently provided for, as well as education for boys. On this female education I could say a great deal, and I am sure that, even if I made a long speech, the better half of this audience would bear with me. (Cheers.) Female education has heretofore been too much neglected. In my own parish, for instance, (and I know the same is the case very generally elsewhere,) twenty-one miles long, and full of Fermanagh Protestants, there has been for the last thirty years, since the days of the Kildare Place Society, no female schools,

except two under Roman Catholic teachers, in connection with the National System. The consequences are manifest among the country girls, as they themselves acknowledge and deplore. I remember hearing a story of a man, which is most instructive. He was seriously considering which of two girls he would marry. One was handsome and had three cows, and the other was plain, as they say, but had four cows. Paddy resolved to marry the plain girl with the four cows. And when one of his friends remonstrated with him, and said—"You fool, why don't you marry that fine-looking girl, that would be a comfort to you to be looking at." "Troth," he said, "I'll do no such thing; there's not a cow's differ betwixt any two women that I know." (Laughter.) I suppose Paddy did not include the "quollity" in this opinion, but spoke only of the girls of his own rank with whom he was acquainted. I think, myself, that he is not always so unsusceptible of the charms of female beauty; and I am, therefore, sure this man must have been an old bachelor. (Loud laughter.) But the story is instructive, because it shows that as long as our country girls are not properly educated, and their mental and moral capabilities duly brought forth by culture, there will be nothing to determine a country boy in the choice of a wife, but the amount of her fortune or a pretty face. I hear people complain a great deal of servants, and that they are the plague of one's life. I never hear these complaints that I do not feel inclined to say—"You are served right." If, instead of squabbling and talking about education, you had interested yourselves more in the education of these servants, when they were children, you would have had better materials for making servants of now, and, probably, in proportion, better servants too. (Hear, hear.) I am not so silly as to look on education as a panacea for all evils; but I have no doubt of this, that if we give our own country girls a better education; teach them things which may be useful to them in after life; cultivate their intelligence; refine their tastes a little, and impart to them good moral and religious principles, we will confer a great benefit not only on them but also on ourselves, and that the beneficial effects would be visible in even our own domestic arrangements. (Hear, hear.) For these reasons, sir, I consider that the second principle to be laid down is, that female education be provided for as well as that of males. Now, let me

ask, what annual amount will it take to fulfil these two conditions? A master of a National school—second of the second rank, which does not represent a very high qualification—will get £24 from the National Board of Education as salary. He will expect in addition to this some local salary—let it be £10. This will make £34. Some may think this too high; very soon I believe it will be higher; for in the new era of education on which we are about to enter, you may be sure that there will be a demand for good schoolmasters, and local salaries will rise in proportion. To this £34 you must add the salary of a mistress. A mistress, second of the second class—low enough, indeed—will receive £20 salary from the Board, and she will at least expect £6 local salary. What, then, I would ask, is the total amount which will be required? Taking in everything, about £60; and this is the amount which a clergyman must, as a general rule, raise, if he deprives his parishioners of National schools, and wishes to give them other schools equally as good. If his schools are National, some £16 or £20 will be sufficient as local salaries, towards making up which he will, in a great many cases, if not all, have the clerk's salaries. But wherever schools can be privately thus supported—and I am sure there are many places in which they can—the Primate's advice will be honestly acted on, in retaining Church Education schools. But great care must be taken that injury be no longer inflicted on our Protestant people by giving them anything less than this—an efficient education. (Hear, hear.) I shall now briefly direct the attention of this meeting to the rules of religious instruction whereby the regimental schools in her Majesty's service are regulated. They are an index of the feelings of the country on this subject. A soldier entering the army does so with the full persuasion that no effort will be made to interfere with his religious faith, or with his rights as a parent; and these rules, as based on these convictions, are, therefore, not only an index of public opinion, but also of the express wish of her Majesty the Sovereign of these realms. I quote them here to show how completely they fall in with the rules of the National System:—

“RELIGIOUS INSTRUCTION.

1. “The schoolmaster will open the school at nine A.M., with the Lord's Prayer, with or without the addition of one or more collects from the Book of Common Prayer, or with one of the forms of prayer which may be expressly authorised for this purpose.

2. "He will proceed to give a collective Bible lesson, or to read and explain a short passage of Holy Scripture, which may be taken from the authorised or the Douay version.

3. "The attendance of adults at this instruction will be entirely voluntary.

4. "The parents of children who are not of the same religious persuasion as the schoolmaster, will be at liberty to send such children to school at the hour for commencing general instruction—viz., 9.30 A.M., and not at the hour for opening school; so that there may be no impediments to the advantage of religious instruction being extended to such adults and children as are desirous of receiving it.

5. "The same principle is to apply to infant schools.

6. "On two days in each week, of which Saturday shall not be one, there will be an hour set apart for specific religious instruction under clerical direction, in which the participation of the schoolmaster is to be voluntary. At these hours, the officiating chaplains to the forces, the Roman Catholic clergy, and the ministers of any denomination belonging to places of worship to which the troops are marched on Sunday, will be at liberty to attend; and to form separate classes of adults or children of their own respective persuasions, on a general notice given previously to the commanding officer, who will direct in what places they shall assemble their respective classes.

7. "No secular instruction, whether literary or industrial, is to be carried on in the same room during its employment for the purpose of religious instruction."

In conclusion, sir, allow me to say that no man can rejoice more than I do at the prospect which is now afforded—as far, at least, as the Protestant Churches of this country are concerned—of a termination of this unfortunate thirty years' civil war. I am sure that every member of this association rejoices at it. If the advice given in the Primate's letter is honestly acted on, a portion of the work of this association will be done: and it will no longer, in even the slightest degree, stand out in opposition to the Church Education Society. Its work, however, is not complete. It may yet be called on to resist the efforts of Ultramontaniam to have a Catholic University, sectarian intermediate schools, and separate systems of elementary education. The Primate has correctly described the National System as "introduced at first as a concession to Roman Catholics, but as now maintained in its integrity as a safeguard against the demands made by the Ultramontane party—demands which," he thinks, "if conceded, would prove injurious to the interests of education, religion, and liberty in this country." If this be so, and there can be no question of it, this association will be called on to supply from its continually increasing ranks the soldiers who are to man the ramparts and defend liberal united education from the attacks of this enemy. For this reason, sir, I feel pleasure in moving that a branch



be established here in this ancient and renowned city.—  
(Applause.)

J. FERGUSON, Esq., Castleforward, seconded the motion, which passed unanimously.

The Rev. ROBERT SEWELL proposed the next resolution. He said—Mr. Chairman, ladies and gentlemen, I am not, in the strict sense of the word, a National Board man. If it be asked, then—"why take part at this meeting, and in the preliminary arrangements?" I answer, because, with all its faults, and it has faults, and I could prove it, and am glad to find some of the previous speakers agree with me in this, yet, with all its faults, I believe it has done much good. I am here because an attempt has been made to set aside the principles of United Education. "Give us a separate grant that we may do what we like with it," say some. Now, I am not here to advocate the curtailing of a single legitimate privilege any section of the community enjoys. I love the principles of civil liberty—I love the principles of religious liberty—I claim them as my birthright, and that of every man living in this country. Before I would give up either, I would sacrifice everything else; and to interfere with its enjoyment by others I look upon as high treason. Perish the hand that would in any way endeavour to wrest this privilege from us! (Hear.) But, sir, this principle of civil and religious liberty may be abused. The demands of the Ultramontane party, as I believe, are opposed to civil liberty; they are not consistent with the interests of the community. (Hear.) There is injustice in the demand. They say—"Give us a certain sum to do what we like with." From whence is this sum to come? Why, of course, out of our pockets—from the taxes of the country. (Hear.) This is as much as to say—"We want to teach Roman Catholicism in all its purity—we want to train up good subjects of the Pope in Ireland; just give us what we require, and you may do what you like with the rest." Now, sir, I say—no, never! If this is Roman Catholic liberty, it is not civil liberty—it is not British liberty. I say I oppose this, because of its injustice; and I would feel equally called upon to oppose it if the demand came from any other denomination—whether Episcopalian, Presbyterian, Wesleyan, or Independent. (Hear, hear.) Indeed, I believe the doleful results could hardly be calculated on. Much as the community are divided now, it

would be a thousand times worse then—the next generation would have nothing almost in common. (Hear, hear.) History, science, philosophy, and, for aught we know, perchance arithmetic, would be served up not so as to be wholesome, but so as to meet the whim, or fancy, or interest of whatever ecclesiastical cook might be in charge. Our population would grow up as alien to each other as if they belonged to so many different nations. The very idea is preposterous, to say the least of it. But this denominational grant system can never be made without invading the domain of conscience. (Hear.) You may compel me to pay for this separate and sectarian education, and I may do so ; but I feel, at the same time, that it is a grievance, and there will be no end to heartburnings and discontent. (Hear, hear.) I am, therefore, Mr. Chairman, very hearty in my union with you in this matter. The object we have in view is to sustain the principle of unsectarian teaching, which is the fundamental principles of the Board—(hear)—and my greatest objection to the system is that, in the working, I fear this principle has been departed from. I hold, sir, that National Education should be united and unsectarian. (Hear.) It can only be united as it is unsectarian—and non-sectarian as it is united. (Hear, hear.) Believing this, sir, I consider it right that we should form in Derry a branch of the Ulster Association, and, believing that the gentlemen named in the resolution hold these principles, and are disposed to support them, I have great pleasure in moving that the following persons, with power to add to their numbers, be the Committee for the ensuing year:—

Sir James Stewart, Bart., D.L., J.P.  
The Bishop of Derry.

Sir Robert A. Ferguson, Bart.,  
Lieutenant.

Bartholomew M'Corkell, Esq., Mayor  
of Derry.

John Alexander, Esq., High-Sheriff.

John Boyd, Esq., M.P., D.L., J.P.

Rev. James M'Ivor, D.D., Ex-  
F.T.C.D.

Rev. James Byrne, Ex-F.T.C.D.

Rev. William M'Clure, A.M.

Rev. James Denham, D.D.

Rev. William Edwards, Rector of  
Langfield.

J. T. Macky, Esq., High-Sheriff,  
Donegal.

Rev. W. S. Escott, Principal of  
Foyle College.

Rev. Robert G. Cather, A.M.

Rev. Robert Sewell.

William Haslett, Esq., J.P.

Alexander Lindsay, Esq., J.P.

Henry Darcus, Esq., J.P.

Henry Wiggins, Esq., J.P.

William C. Gage, Esq., J.P.

Robert Ogilby, Esq., D.L., J.P.

Rev. R. O. Dixon, Ex-F.T.C.D.

William Campbell, Esq.

Samuel Lyle, Esq., J.P.

William Green, Esq., J.P.

Rev. William Atkins, D.D., Ex-  
F.T.C.D.

James Major, Esq., Q.C.

Acheson Lyle, Esq., J.P.  
 Rev. James Crawford.  
 Rev. George Vance.  
 Rev. Thomas Meredith.  
 Rev. Edward Bowen, Rector of  
 Taughboyne.  
 Rev. John Canning.  
 Rev. R. Smyth.  
 James Corscaden, Esq.  
 William Huffington, Esq.

Robert Bond, Esq.  
 Samuel Gilliland, Esq.  
 Robert M'Crea, Esq.  
 William Cathar, Esq., J.P.  
 William M'Arthur, Esq.  
 Thomas Batt, Esq., J.P.  
 Francis Ellis, Esq., J.P.  
 Rev. James C. Bass.  
 Rev. W. M. Major, A.M., Preben-  
 dary of Moville.

(Five to form a Quorum.)

|                    |              |
|--------------------|--------------|
| WILLIAM M'CLURE,   | } Hon. Secs. |
| WILLIAM EDWARDS,   |              |
| ALEXANDER LINDSAY, |              |

Treasurer—JAMES E. NESBITT.

The Rev. Dr. ATKINS, Ramelton, seconded the resolution. He spoke briefly in approbation of the National System, and contrasted its advantages with the evils of the old system. Speaking of the advantages of United Education led him to refer to the school at which he had himself received his early education. The school was situated in the south of Ireland, and the teacher had a room set apart in which Roman Catholics and Protestants received religious instruction from their clergymen on separate days of the week. This was in 1830, and consequently before the National Board was established. One of his schoolfellows there was Mr. Michael Joseph Barry, who has published such liberal and enlightened views on the state of Italy—(applause)—while one of his class-fellows was Mr. Rickard Deasy, who has just successfully contested Cork county against the Ultramontane party. (Loud applause.)

Carried unanimously.

The MAYOR having vacated the chair, and the Rev. EDWARD BOWEN having been called thereto,

The Rev. WILLIAM EDWARDS, Chaplain to the Lord Bishop of Derry and Raphoe, proposed that the best thanks of the meeting should be presented to the Mayor, for his kindness in presiding, and for his proper and dignified conduct in the chair.

The Rev. W. S. ESCOTT seconded the motion, which was carried unanimously.

The MAYOR having acknowledged the compliment, the meeting separated at about four o'clock.

*(From the Londonderry Standard of March 8th, 1867.)*

## NATIONAL EDUCATION ASSOCIATION.

### INFLUENTIAL MEETING IN DERRY.

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DURING the last quarter of a century, there has been in Derry no assemblage approaching in any degree to that of Tuesday, in point of collective influence, power, and social weight, every section of the Protestant community having its representatives in attendance, and the firmest unity, both of sentiment and of resolute action, universally prevailing in regard to the intact maintenance of the National System of Education, so far as its fundamental principles are concerned. For this restored harmony of Protestant co-operation in the cause of free education, the public may thank the Ultramontane arrogance which the Roman Catholic hierarchy have been so unwise as to assume, at the bidding of the Pope's apostolic delegate in Ireland—that is, if intended evil, providentially overruled for its own discomfiture, can be legitimately deemed an object of moral gratitude. The clergy and laity of the Established and Presbyterian Churches, the Wesleyan Methodists and Independents, and, in fact, as we have said, the Protestant public in every one of its leading sections, with hardly an exception, were there, either personally or as requisitionists; while it is satisfactory to know that a powerful array of the enlightened laity, and, possibly, also a goodly number of clergy belonging to the Roman Catholic community, were there, virtually in hearty sympathy with the national objects contemplated. The “Church Education” difficulty having now been happily removed, the foundation of a defensive unity amongst the friends of social progress has been firmly laid, and no Administration, be its downward tendencies what they may, can dare hereafter to tamper with any of the essential principles of the National System, be sectarian urgency ever so pressing on the one side, or political destitution ever so clamorous for parliamentary nourishment upon the other. The resolutions adopted had been judiciously prepared, and the speakers did admirable justice



to the specific topics committed to their elucidation. The Rev. Mr. M'Clure, Rev. Mr. Cather, Rev. James Byrne, Dr. Denham, Dr. Willock, and the Rev. Mr. Sewell, gave addresses, unsurpassed in their several departments. We have not space for detailed comment, especially when the speeches delivered possessed so uniform excellence; but we may be permitted to refer to Mr. Byrne's philosophical, acutely reasoned, and really admirable argument, on the Divine right of Parental Authority, its responsibilities, and its moral limits. This is a point which has not been hitherto investigated in proportion to its depth and importance; and the argument alluded to goes emphatically to the very root of the educational question.

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*(From the Daily Express, Tuesday, March 6th, 1860.)*

## THE NATIONAL SYSTEM OF EDUCATION.

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WITH regard to the National System, we thought there was a possibility that two Christians might differ upon it and still be able to regard one another as honest and conscientious. The Archbishop of Dublin has always held the conviction that the National System is sound in principle. The Bishop of Derry pronounces it to be "good and righteous." Most of the Bishops, and many of the clergy, take the same view. The Rev. Mr. Byrne, in a speech which will be found printed *in extenso*, with his own corrections, in our columns to-day, has defended its principle on the main point of parental rights, with a power which Mr. Kingston himself must admire. Whatever may be thought of the system, every candid reader must admit that this masterly speech presents one of the most beautiful and perfect examples of moral demonstration ever delivered before any public assembly. There is not a single defective link in the voluminous chain of argument—not a fallacy can lurk in the light which he shed around the subject. As a moral philosopher, as a divine, as a logician, as an orator, that splendid performance reflects the highest credit upon him and upon the Dublin University, of

which he was formerly a Fellow. In close reasoning, in rigid demonstration, combined with large and commanding views, it reminds us of the great speech of Sir Hugh Cairns on the Conspiracy Bill. Amidst so much that is confused, loose, declamatory, and intemperate, it is refreshing and encouraging to read a speech of such power and eloquence, so pre-eminently distinguished by a philosophic spirit, a discriminating judgment, and by the moderation and dignity which become a clergyman. It is true that the principles which Mr. Byrne has expounded and vindicated are elementary principles of Protestantism and of civil and religious liberty—principles which belong to the intuitions of the human mind, recognised in Scripture as binding upon heathens as well as Christians, and familiar with all who are accustomed to philosophic investigations; but they have been so strangely forgotten in this controversy that Mr. Byrne deserves the thanks of the Church for placing them in a light so clear and convincing.

## APPENDIX.

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### ULSTER

## NATIONAL EDUCATION ASSOCIATION.

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THE Ulster National Education Association has been established for the maintenance and extension of United Education in Ireland.

The members of the association believe that the National System of Education has conferred many and lasting benefits on this country, and that the improved condition of the people of Ireland is, in a great degree owing, to the wide diffusion of religious, moral, and intellectual instruction, through the instrumentality of this system.

They have viewed with apprehension and regret the strenuous opposition which has been given to this system by some influential sections of the community. This opposition has retarded the education of the country, has kept a considerable number of the poorer population from sharing the benefits of the public grant for education, has exposed to constant risk the system of education which is best suited to the circumstances of Ireland, and has seriously interfered with its legitimate development.

The members of this association believe that many persons have opposed the National System, or have refused to take advantage of it, from ignorance of its principles and rules, or from misapprehension with respect to the facilities which it affords for religious and secular instruction. They believe that the opposition could be most successfully met, the ignorance of its principles and rules most rapidly dis-

pelled, the misapprehensions most easily corrected, and the extension of united education most effectually promoted, by an association of those who appreciate its advantages, and seek to preserve and extend them.

The Ulster National Education Association has been founded on the broadest basis. It will admit as members persons of all classes and denominations, who approve of its fundamental principles. It will carry out its objects by public meetings, deputations, the publication of papers and tracts, and such other means as circumstances may render necessary.

Although this association does not profess to speak the sentiments of any friends of United Education not residing in Ulster, distinguished persons have joined it from other parts of Ireland, whose assistance is thankfully acknowledged.

The first annual meeting of this association was held in the Music Hall, Belfast, on Wednesday, 11th January, 1860, Major-General CHESNEY in the Chair.

The following Resolutions were unanimously adopted:—

Moved by the LORD BISHOP of DOWN; seconded by the MODERATOR of the GENERAL ASSEMBLY—

1. "That this meeting pledges itself to the principle, that under any system of State Education established in this country, no pupil shall be compelled to receive, or to be present at, any religious instruction of which his parents or guardians may disapprove."

Moved by JOHN G. PORTER, Esq., D.L.; seconded by Rev. Dr. M'COSH—

2. "That the systematic and openly avowed attacks which have been made on this principle suggest the expediency of making vigorous and united efforts to maintain it in its integrity."

Moved by Dr. WILLOCK, Ex-F.T.C.D.; seconded by the Rev. ROBERT WALLACE—

3. "That the existing system of National Education, supplying, as it does, the best secular instruction, and, at the same time, affording to all classes ample opportunities of giving instruction in religion to the utmost extent, compatible with the rights of conscience and religious liberty, is the best suited to Ireland."

Moved by the Rev. Dr. COOKE; seconded by ROBERT LINDSAY, Esq.—

4. "That this meeting considers it the paramount duty of the State to inspect all Schools receiving public aid, and that vigorous opposition should be given to every proposal to carry on the education of the country by separate grants, or by denominational inspection."



Moved by JAMES HAMILTON, Esq.; seconded by WILLIAM MULLAN, Esq.—

5. "That considering the great importance of upholding the fundamental principles of the National System, and looking to the numerous misapprehensions which exist upon the subject, this meeting hails with satisfaction the formation of the 'Ulster National Education Association,' the leading objects of which are to diffuse correct information, to watch the movements of those who seek to undermine the existing system, and to oppose to the utmost any infringement of the principle of united education."

Moved by the Rev. WILLIAM BRUCE; seconded by THOMAS SINCLAIR, Esq., J.P.—

6. "That the following persons, with power to add to their number, be the Committee for the ensuing year:—

|                                                 |                                 |
|-------------------------------------------------|---------------------------------|
| Right Reverend Lord Bishop of Down.             | Rev. William Johnston.          |
| The Reverend Moderator of the General Assembly. | Rev. John Hall.                 |
| Sir Thomas Staples, Bart., Q.C.                 | Rev. Robert Wallace.            |
| Major-General Chesney, F.R.S.                   | Rev. R. G. Cather, M.A.         |
| J. F. Ferguson, Esq., D.L., J.P.                | William Coates, Esq., J.P.      |
| J. G. V. Porter, Esq., D.L., J.P.               | S. G. Getty, Esq., J.P.         |
| Rev. Henry Cooke, D.D., LL.D.                   | William Dunville, Esq., J.P.    |
| Rev. James M'Cosh, LL.D.                        | Thomas M'Clure, Esq., J.P.      |
| Rev. Dr. Willock, Ex-F.T.C.D.                   | Thomas Sinclair, Esq., J.P.     |
| Rev. C. P. Reichel, D.D.                        | Edward Coey, Esq., J.P.         |
| Charles G. Knox, Esq., LL.D.                    | J. W. Stronge, Esq., M.A., M.B. |
| Rev. Thomas Knox, M.A.                          | George O. Wilson, Esq., M.A.    |
| Rev. Henry Murphy, M.A.                         | Dr. Lynn, Armagh.               |
| Rev. William M'Clure.                           | Dr. Wyville Thomson.            |
| Rev. William Bruce.                             | Robert Patterson, Esq., F.R.S.  |
| Rev. G. C. Smythe, M.A.                         | Joseph J. Murphy, Esq.          |
| Rev. A. T. Lee, M.A.                            | William Bottomley, Esq.         |
|                                                 | Robert Lindsay, Esq.            |
|                                                 | James Carlisle, Esq.            |

Treasurer—WILLIAM MULLAN, Esq., Victoria-street, Belfast.

Rev. WILLIAM ANDERSON, M.A. } Hon. Secs.,  
JAMES HAMILTON, Esq. } Belfast."

## PROSPECTUS AND LAWS OF THE ASSOCIATION.

### PROSPECTUS.

This association has been organized in the present crisis of the Education question, for the purpose of upholding the principle, that, under any system of State-Education, no pupil shall be compelled to receive, or to be present at any religious instruction of which his parents or guardians disapprove.

The systematic and openly avowed attacks which have been made on this principle, have suggested the expediency of some organization among its supporters; and it has been felt that these attacks could most effectually be met by an association of those who approve of United Education, and appreciate its advantages.

Regarding the existing system of National Education as the best suited

to the circumstances of Ireland, and as calculated to supply to all classes the requirements of combined secular and separate religious instruction, the association desires to uphold it, in its fundamental principles, and to resist any concessions which would encroach on its non-sectarian basis, or have a tendency to introduce denominational grants.

Since there is much misapprehension in the minds of many as to the nature of the principles of the National System of Education, and as to the evils of proposed changes, it will be a leading object of the association to diffuse correct information on the subject by occasional papers, public meetings, deputations, and whatever other means circumstances may render necessary.

This association considers it the paramount duty of the State to inspect all schools receiving public aid, and will oppose every attempt to carry on the education of the country by separate Boards, or by denominational inspection.

#### LAWS.

I. This association shall be called "The Ulster National Education Association," and shall be managed by a Committee, and such other officers as may be deemed necessary.

II. Any person approving of the principles on which the association is formed, may become a member on the payment of an annual subscription of not less than ten shillings.

III. An annual meeting of the association shall be held, due notice being given thereof, at such time and place as the Committee shall appoint; and at this meeting the proceedings of the preceding year shall be reported, the accounts presented, and the Committee and other officers appointed.

IV. No rule of the association shall be repealed or altered, nor shall any new ones be made, except at the annual meeting, or at a special meeting called for that purpose.

V. The Committee shall consist of forty members, and shall hold its meetings at such stated times as they shall appoint, five to constitute a quorum.

VI. All orders for payment, on account of the association, shall be signed in Committee, by the Chairman and two other members thereof.

THE  
NATURE AND DESIGN  
OF  
THE LORD'S SUPPER;

AND

THE OBLIGATIONS OF CHRISTIANS TO ITS  
OBSERVANCE.

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**A**MONG the first Christians there were none who lived in the neglect of the Lord's supper. Having been called into the fellowship of Jesus Christ our Lord, they sought to be admitted into the churches which had been planted under the direction of the apostles, that they might attend upon the ordinances which he had appointed for their furtherance and joy of faith. A man exercising repentance for sin and faith in the Redeemer, yet having no fellowship with a Christian church, nor ever partaking of the memorials of the Saviour's death, is an inconsistency unheard of in the first ages of Christianity. The object therefore of this address is to excite the attention of serious persons to the duty of making a public profession of faith in Christ, and of partaking of the Lord's supper.

1. Let us consider the design of the Lord's supper.

The design of the Lord's supper will appear by referring to its first appointment, Matt. xxvi. 26—28, where we find it was instituted on the same night in which our Lord was betrayed, and that, after having partaken of the passover, "he took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." See also 1 Cor. xi. 24—26. In this institution, then, we observe,

1. That it is designed to be a memorial of the Redeemer's love and sufferings for his people. The breaking of the bread is a striking and affecting representation of the body of our Lord broken for our sins; and the pour-

ing out of the wine powerfully reminds us of that precious blood which was shed on our account in Gethsemane and on the cross. Surely no one ever suffered so much! For while death by crucifixion was in itself very painful, ignominious, and accursed, there is reason to believe the agonies of the soul of our Lord were infinitely greater than those of his body. It was under their inconceivable pressure, that "being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." No sufferings, indeed, were ever so unjustly inflicted, so far as his enemies were concerned: but having become the Surety of his people, he endured the wrath of God due to their offences; and all he suffered from the hands of wicked men, from Satan, and the powers of darkness, and from the withdrawal of the Divine smiles, was the immediate consequence of his becoming their substitute, and standing in their place: yet no man ever endured sufferings with such exemplary patience and fortitude; nor did Christ surrender his spirit into the hands of his heavenly Father until he could say, "It is finished." How truly fit and becoming is it that such an atoning sacrifice should be contemplated by the followers of Jesus, in every age and to the end of time, in the lively emblems of bread and wine!

2. It is intended to be a public avowal of our dependence upon Christ for the blessings of his grace. This avowal the believer has often made before God in his closet, where no eye has seen him except the all-seeing eye of God. There, on his bended knees, he has again and again confessed his own unworthiness, and his reliance upon the mediation of the Son of God for forgiving mercy. But when he takes his place at the sacramental board, he publicly, and in the presence of men and angels, if he rightly considers the import of the ordinance, renounceth all dependence on his own works for justification. He considers neither his repentance, nor faith, nor obedience, as furnishing him with a title to spiritual blessings. Such an idea he conceives to be displeasing to the Divine Being, and that it would overturn the scheme of mercy revealed in the gospel. He comes to this sacred feast as a sinner ready to perish, renouncing every other hope, and relying alone for his acceptance upon the grace of God in Christ Jesus.

3. It is meant to be a means of exciting and strengthening gracious dispositions in our souls. For when this



ordinance is observed in a suitable manner, it is admirably adapted to promote a spirit of repentance and godly sorrow for sin, to strengthen our faith in a once crucified but now risen and exalted Saviour, to inspire us with ardent love to him who has obtained our redemption at such a vast price, to awaken our gratitude to God, that we have been called by his grace, while many around us are left to fill up the measure of their iniquity, and consequently to increase our obedience in heart and life to the laws of Christ. In proportion to the degree in which we love the Saviour, will be the cheerfulness and the constancy of our regard to his revealed will; and while it is readily admitted that every Divinely appointed service, when attended upon in a becoming manner, is well calculated to advance our knowledge, our purity, and our stedfastness in the faith, there is probably no means of grace so likely to strengthen and increase the graces of the Holy Spirit, as communion with Christ in this ordinance.

4. It is designed to be a solemn declaration of our attachment to the Redeemer, and of determination to walk in his holy ways. It is not merely taking hold of God's covenant; it is a public avowal to the world that we have done so. It is telling those around us that our choice is fixed, and that the object of our choice is Christ, in his person, offices, and grace—that we have given up ourselves to the Lord, and cannot go back. Every time a sincere Christian presents himself at the Lord's table, he expresses his love to his Saviour, and binds himself afresh to his service; and while he approaches with deep humility, he feels also a holy confidence. It is true he neither loves Christ as he ought, nor as he desires, and this occasions him the deepest grief; yet his conscience bears him witness that his affection to him is sincere, and he can appeal to the Searcher of hearts, and say, "Lord, thou knowest all things; thou knowest that I love thee."

5. It is meant to be a token of our mutual interest in spiritual blessings, and of the love we feel towards our fellow-christians. "We being many are one bread, and one body; for we are all partakers of that one bread." In every church, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, there is a unity of faith, a unity of affection, and a unity of operation. Redeemed by the same blood, and called by

the same grace, the members walk together in love ; for they are soldiers in the same army, children in the same family, and several parts of that one body of which Christ is the Head. Being fellow-travellers to the heavenly country, exposed to the like difficulties and dangers, and animated by the like hopes and prospects, they encourage one another in their Christian course ; nor by any circumstance does their oneness more fully appear, than when all the members of the church, whether rich or poor, male or female, masters or servants, meet together at the Lord's table, to commemorate his death ; and while they ascribe their salvation to his grace, express likewise their love to each other, and their mutual interest in each other's sorrows and joys.

6. It is intended to be a just though imperfect representation of the worship of the saints in heaven. It is exceedingly interesting to consider the whole church of God, in heaven and on earth, as engaged in the same exercises. Every kind of symbol must be imperfect, compared with the realities : nevertheless our enjoyments differ in degree rather than in kind ; and the difference in our exercises is owing more to our circumstances than to the objects which occupy our attention. Our views and enjoyments at such a season are of the same character with theirs above. We have the same thoughts of the evil nature of sin and the beauties of holiness, the same cordial delight in the method of salvation, the same union to Christ and reliance upon him for righteousness and life. And when, with enlightened piety and devout affections, the members of a Christian society partake of this ordinance, in the exercise of love to him and to each other for his sake, they emulate the holy affections and happiness of the blessed above.

II. Let us consider the qualifications requisite to a becoming observance of this ordinance.

The supposition that some qualifications are necessary to the proper observance of the Lord's supper, which are not equally necessary for other Christian duties and ordinances, is wholly a mistake. The sacrifices of a broken and contrite heart, which we are to bring with us when we implore spiritual blessings while praying in our closets, and when we worship God in the public services of the sanctuary, are the very feelings we should cherish when we approach this sacred feast. We must not imagine

that great degrees of knowledge are necessary; nor must the duty be neglected for the want of great advances in piety. Our lukewarmness in the things of God affords much reason for humiliation and self-reproach, but it is not a just cause for absenting ourselves from the Lord's table. As well might a man pining with hunger refuse an invitation to partake of a feast, by which his feeble frame would be strengthened; or a man parched with thirst, reject the offer of a delicious draught, whereby his thirst might be slaked. Nor ought we to wait until we are fully assured of our personal interest in the Divine favour; for it is scarcely to be expected that "the full assurance of hope" will be attained, while we live in the neglect of an ordinance which the Lord has appointed expressly for the growth of our faith. We shall be assisted in our inquiry into the character of the persons who are proper communicants, by adverting to the manner in which true believers are described in the New Testament. They are therein represented as having fled for refuge to lay hold on the hope set before them; as having first believed with the heart unto righteousness, and then making confession with the mouth unto salvation; as having in the first instance given themselves unto the Lord, and then observing such ordinances as he has appointed for their edification.

From these representations, and others of a similar import, we may fairly infer, that to an acceptable participation of this ordinance, there must be,

1. A deep conviction of the spirituality and extent of God's holy law, and of our justly deserving his displeasure on account of our transgressions. The self-complacent pharisee, who trusts in himself that he is righteous, cannot be a welcome guest at this table. Any one who approaches this ordinance, therefore, should seriously ask himself, "Do I feel my state of condemnation as a transgressor of the law? While I am deeply sensible of the necessity of repentance, and a new heart, do I consider these blessings, not as making any atonement for my sins, but as the free gifts of God, and evidences of the Divine change he has produced in my soul? Am I thoroughly convinced, and do I sensibly feel, that no remorse for my sins, nor reformation in my conduct, can procure my discharge from the condemnation of the law, nor obtain for me a title to life? Do I regard myself as a ruined sinner righteously condemned?"

2. A right acquaintance with the method of redemption by Jesus Christ, and an entire dependence on him for life and salvation. In the estimation of every true believer Christ is precious. He believes the testimony which God hath given concerning his Son. Reflecting upon the perfection of his obedience, and the efficacy of his atonement, he perceives a sufficient ground of hope for all who believe. He is much encouraged also by the invitations and promises of the gospel. He not only observes that they are in their own nature exactly suited to his case, but that they are absolutely free, and addressed to the chief of sinners. He moreover sees that the Divine glory is promoted, not by rejecting, but by cordially receiving the glad tidings of salvation, and building upon them his immortal hopes: and henceforth it becomes his earnest prayer, that he may be accepted in the Beloved: and his peace of conscience arises, not from defective views of the evil nature and desert of his sins, but from enlarged views of the salvation discovered in the gospel; for he now perceives that God is not only merciful, but just and righteous in forgiving our sins; he truly repents of them, and receives by faith the reconciliation.

3. Suitable views of the nature and design of the ordinance itself. Here it may be observed, that the names given to this institution in the New Testament plainly describe its meaning and object. It is called the breaking of bread, Acts ii. 46: this mode of expression arose from bread having been employed by our Lord at its institution, and from his breaking and distributing it among his disciples, as a symbol of the fact intended to be represented by it—the breaking of his body for the sins of men. It is also called the Lord's supper, 1 Cor. xi. 20. The supper was the principal meal among the ancients; and it has been justly observed, the expression seems admirably adapted to convey the design and meaning of the institution—a supper or entertainment instituted by the Lord, and in honour of him. It thus leads us to think of the Divine authority which established it, and of the worth of him in whose presence, and on whose account we partake of it. The apostle Paul speaks of it as the communion, 1 Cor. x. 16. because in this ordinance we have fellowship with one another, and jointly participate in a common benefit. The word eucharist, or thanksgiving, though never employed in



the New Testament as the name of the ordinance, is scriptural in its origin, and appears to have come very early and generally into use. And it is of great importance at such a time to cherish a spirit of gratitude to God for his unspeakable gift ; for what are the bounties of providence when compared with the blessings of grace ! The testament of forgiveness of sins and a title to the heavenly inheritance are great blessings ; but who can describe the value of that Redeemer, through whose mediation they are communicated ? Romans viii. 32. And the apostle strongly marks what should be the manner of our partaking, when he speaks of the necessity of “ discerning the Lord’s body ;” by which he intends, not only to distinguish it from a common meal, but to represent those holy affections with which we should engage in a service appointed to show forth the Lord’s death.

4. A humble dedication of ourselves to the Redeemer, accompanied with an earnest desire henceforth to cleave to him with full purpose of heart. In this ordinance the believer takes hold afresh of the covenant of grace ; according to the terms, by which he is not only entitled to receive all spiritual blessings, but is laid under the strongest obligations to make a cheerful and entire surrender of himself and all he has to the Lord. No longer does he regard himself as his own, but as belonging to that Redeemer who has purchased him with his blood, and called him by his grace. To him he looks, and on him he depends to perfect that which concerns him, to increase his knowledge, to confirm his hopes, to purify his affections. On him he relies to heal his diseases, to restore him from his wanderings, and to forgive his sins. Defiled, as he knows himself to be, by the remains of indwelling sin, and exposed to the assaults of Satan, he dares not confide in his own unassisted powers to maintain the spiritual warfare ; yet conscious of his sincerity in the surrender he has made of himself to the Lord, and of his desire to serve and obey him, he believes that grace will be afforded to him equal to his need in all his duties, temptations, and sorrows.

III. Let us attend to the obligations of Christians to observe this institution.

1. As the foremost of these obligations we would place the express command of a dying Redeemer. No higher reason for the observance of any religious duty can be found or desired than the will of God. Nor can it be urged with any

show of reason, that it was binding only on the apostles of our Lord, because all Christian churches under the direction of the apostles did at the beginning attend to it, and we are bound to follow their example. Besides, the apostle in his first Epistle to the Corinthians, does not speak of the Lord's supper merely as an institution which he thought it advisable for them to observe, but as one which he had immediately "received of the Lord" to be observed by them; not only by them, but by all the churches of Christ; not only by the churches which were formed at that time, but by the churches of Christ to the end of the world; for he says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." If then any serious reader of this be absenting himself from the table of the Lord, let him pause and inquire, whether he is not chargeable with very great neglect in thus acting. His suspicions and jealousies have hitherto leaned altogether on one side. He has been fearful he should do wrong by partaking of this heavenly banquet: but is there no danger on the other side? Is there no hazard to run, no injury likely to be sustained, from neglecting what the Head of the church has so plainly, and with such authority enjoined? Let it be remembered, that if his fellow-Christians in general had harboured the same suspicions, the table of Christ would long ago have been deserted, and this sacred institution become obsolete. It also deserves inquiry, whether there is not in neglecting this ordinance, a tacit reflection upon the wisdom and goodness of its Author; or at least some mistrust as to its permanent importance, and beneficial results.

2. The design of the institution, which is a showing forth of the Lord's death, commends itself to our devout regard. The atonement of Jesus Christ is the key-stone, the centre of the arch of Christianity. It constitutes the foundation of the believer's hope, and the source of his joy. The ancient prophets took unspeakable delight in searching into the meaning of the predictions they delivered concerning the sufferings of the Messiah: these were the subject of conversation at the transfiguration of the Son of God, when there talked with him Moses and Elias, who appeared in glory, and spake of the decease that he should accomplish at Jerusalem; and we are assured, that "the Lamb which has been slain" is the object of praise and worship with the innumerable multitude of

saints and angels before the throne. Differing, as many sincere Christians do, on subjects of minor importance, they all agree in ascribing their salvation to the Lord Jesus, and to him alone. And if, in every age, it has been considered a laudable custom to transmit to posterity the names and signal services of eminent benefactors to their country, by inscriptions or devices to their memory, it is surely far more incumbent on the followers of Christ, to celebrate their Redeemer's sufferings on that cross on which "he spoiled principalities and powers, triumphing over them in it." Is there no impropriety then, Christian reader, after having listened to a discourse on the nature and design of thy Saviour's death, in turning your back upon an ordinance expressly appointed to bring this subject to remembrance? Are you not, in this respect, acting like the unbeliever who exercises no faith in Christ, and has no dependence on his mediation?

3. A regular attendance upon this institution is well adapted to produce a salutary influence upon your spirit and conduct. In the emblems of a Saviour's death you will perceive the evil and desert of sin, and your obligations to mortify and subdue it. The love of Christ will constrain you to give up yourselves to him as a free-will offering, who gave up his life a ransom for you. You will also be encouraged by a consideration of the real value of the present privileges you possess, and the unspeakable glory which awaits the believer at death, and at the second coming of your Lord. You will be animated with the reflection that Jesus Christ came by water and by blood, and that while you are indebted to his sacrifice for your acceptance with God, you are also warranted to expect, through his mediation, a constant supply of sanctifying grace. In this ordinance you will call to mind the manner in which your once humbled, but now exalted Saviour is employed on your behalf, and observe with intense interest that all authority in heaven and in earth is given to him, for the sake of his body the church; and that in virtue of his office as well as from affection, he stands engaged to accomplish his work in your hearts. Since the ordinance is of a social character, it will embolden you to proceed in your journey heaven-ward, when you find that you are not travelling to the celestial country alone; but that you have been uniting with many who are the subjects of the same grace, and heirs of the same inheritance—all

looking for a “city which hath foundations, whose builder and maker is God.” For at such a time, the humble yet lively hope of ere long sitting down at “the marriage supper of the Lamb,” will induce the believer to return to his home to fulfil the duties of his station with greater alacrity and diligence, and to sustain its trials with greater patience and fortitude than he had done before.

4. Your observance of this solemnity is likely to be attended with beneficial consequences to others. For since the Lord’s supper is an appointed means of grace, your own growth and establishment in the things of God may be expected to advance by an observance of it; and you will thereby be better qualified to live as it becometh the gospel of Christ; and besides this, the religious advice you give to your connexions and friends will derive additional weight from the circumstance of your having made a personal surrender of yourself and all you have to the Lord.

IV. Let us attempt to meet the objections which are sometimes urged against the observance of this institution.

1. Some are kept away by a painful apprehension lest they should not be the subjects of grace. This reason for delay is often alleged by persons whose desire is to the Lord and to the remembrance of his name, but whose consciences are tender and scrupulous. Let the individual making this objection propose to himself such questions as these:—Do I sincerely repent of my sins, and abhor myself in dust and ashes? Do I cast myself by faith, as a sinner ready to perish on the free mercy of God in Christ Jesus? And is it my desire and purpose henceforth to obey the commands and keep the ordinances of the Lord; not indeed in my own strength, but through the grace that he shall communicate? Now the Lord’s supper is a provision made for convinced sinners who have fled to Jesus from the wrath to come. You should therefore beware of attempting to work a righteousness of your own to recommend you to the Divine favour. All hope of the Divine acceptance from anything you have done, or expect to do, must be renounced; for you can only be complete in Christ, and justified before God, because you have embraced by faith the righteousness of his Son. The feast of love is prepared not only for fathers, but for babes in Christ; not only for the sheep, but for the lambs of the flock. Like prayer, it is an instru-



mental means of grace, and intended for the confirmation and growth of faith.

2. A fear of incurring the Divine displeasure by eating and drinking unworthily, prevents others. The passage which has excited much unnecessary alarm in the breasts of many pious persons, is found in 1 Cor. xi. 27; "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." There are two ways of partaking unworthily. The one is by coming with an unworthy, that is an unchristian character. The way to remove this disqualification, is to repent of your sin, and believe in the Lord Jesus Christ. But a true believer cannot be unworthy, unmeet to observe the Lord's supper, nor can anything justify his neglect of it. The other is by partaking of it in an improper manner. It was thus with some of the members of the church at Corinth: they had regarded it only as a common meal, perhaps even as a convivial entertainment. It is this abuse of the ordinance the apostle alludes to when he says, "In eating every one taketh before other his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" He afterwards explains his meaning, when he speaks of "not discerning the Lord's body," that is, not making a discrimination between the Lord's supper and an ordinary repast. Such persons are said to eat and drink to themselves damnation; or as it should have been rendered "*judgment or punishment*," for it evidently refers to the diseases and death which had taken place among them in consequence of the irreverent manner in which they had joined in this service; "For this cause many are weak and sickly among you, and many sleep," 1 Cor. xi. Such an abuse is now, we hope, not known among Christians. But in vain do we object that we are unworthy to partake of the emblems of a Saviour's death, for of what temporal or spiritual blessing can it be affirmed, that in ourselves we are worthy? Is not the habitual observance of this institution by those who have made the greatest advance in the divine life, an expression of the deep sense they still feel of their own unworthiness, and of their dependence upon the blood of Christ for their acceptance with God?

3. The fear of bringing a reproach upon the cause of

Christ by their inconsistent conduct deters others. That some who once made a public profession of faith in Christ, have acted a very unbecoming part, and dishonoured that holy name by which they were called, is a lamentable fact which ought to awaken a spirit of watchfulness in every disciple of Christ. But we can never so reasonably expect the Divine preservation, as when we are found in the use of all the means which God has appointed for that purpose. The members of a Christian church are objects of the special care of the pastor, whose office it is to inspect the flock, to bring again that which was driven away, to bind up that which was broken, and to strengthen that which was sick. Nor does this duty devolve exclusively on him; for it is incumbent on all the members of the society to watch over one another in love. And the very circumstance of having made a public surrender of ourselves to the Lord, is well calculated to promote our diligence in his service, and the exercise of a godly jealousy over ourselves. You do well to fear lest you should commit sin, but you do wrong to distrust the promises of God and the succours of his grace. The gospel contains the promise of strength as well as of pardon. It assures you not only of mercy, but of grace to help in time of need. It engages to assist you in the discharge of every duty, and in the resistance of every temptation. You glorify God, not by despairing of his help, but by crediting his promise to give you all the aid your circumstances require. It is also worthy of consideration, whether many persons who were seriously impressed in early life, and of whose effectual conversion to God, very pleasing hopes once were entertained by their minister and friends, but who are now gone back into the world, would not, in all human probability, have become the decided and consistent followers of Christ, if they had not neglected this duty. Besides, you should bear in mind, that a frequent participation of the visible tokens of a Saviour's love, has a powerful influence on the minds of his people, in promoting a hatred to sin and a love of holiness: for while in this ordinance the Lord Jesus is evidently set forth crucified among them, they hear him saying to each of them, in affectionate yet authoritative language, "Go, and sin no more."

4. Some are prevented from coming to the Lord's table by the apprehension, that an ordinance cannot be of

vast importance, which has been confessedly neglected by many sincere Christians. That some excellent persons have lived and died in the faith and hope of the gospel, who have never partaken of the memorials of their Saviour's death, is an indisputable fact. But shall we praise them in this? We praise them not. Allowing them to have been pious and devout men, they lived in the neglect of a positive institution of Jesus Christ; and is there not reason to believe they would have made greater advances in the divine life, if they had publicly professed their faith in the Redeemer's name? It should also be remembered, that in consequence of their neglect of making a public profession, their religion had not that influence which it would otherwise have had on those around them. Their example, as far as it went, was of an opposite character. Moreover it is incumbent on the followers of Christ to call no man master on earth. In imitating the example of our fellow-Christians we should never forget the restriction the apostle introduces in respect to himself, when he says, "Be ye followers of me, even as I also am of Christ;" and as we must not add, so neither may we take away from the words of the book of life.

5. Some are disposed to plead that, although they are not without serious thoughts of religion, their youth forms a sufficient excuse for their neglect of this sacred ordinance. The great question to be decided is, Are you a true disciple of the Lord Jesus Christ? If so, the earlier in life you join in partaking the Lord's supper the better. Have you not been favoured with many good instructions by your parents, and by attendance on the public means of grace? Are you not at times the subject of religious impressions? And is it not your endeavour to walk in the fear of the Lord? It may be, you have been so early taught of God, as to be unable to recollect a time when you did not perceive something of the evil nature of sin, and the reasonableness and excellency of the service of God. Why then should you halt any longer between two opinions? At this most critical period of life, the step we recommend would be productive of very beneficial consequences; for your youthful companions, perceiving you on the Lord's side, would cease from any longer persuading you to cast in your lot among them, while Christian communion would gladden your

hearts and confirm your resolutions. Be encouraged, ye young disciples of Christ, by reflecting upon the conduct of our Redeemer to children when he was upon earth ; by the promises made in Scripture to the seed of the righteous ; and also by the character of the Christian dispensation, “where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free,” old nor young ; “but Christ in all, and in all.” Let it excite in you a holy jealousy for the Lord God of hosts and his service, when you think how many are spending their youth in the service of Satan, the god of this world, thinking to put off God, their almighty and rightful Sovereign, with the dregs of their life and strength ; and show by your early profession of faith in Christ, your solemn determination to submit to his authority, and to obey his commands.

6. Some apologize for omitting or delaying this duty, by pleading the very pressing concerns of their business, and their peculiar family cares. They seem to think a public profession of faith may be confined to persons of leisure, who have more time than they can command for meditation and prayer, and are less exposed to the snares and temptations of the world. But in the beginning of the gospel it was not so. All the churches partook of the Lord’s supper, and those churches were composed of every rank and condition in life ; and the history of the church greatly favours the conclusion that they not only partook of it every Lord’s day, but also at other times when they were convened for public worship. What is there in a proper attention to your lawful callings that should prevent your engaging in such a service ? Is not the business you engage in lawful and necessary ? Are not the ordinary occupations of life sanctified by the word of God, and by prayer ? And might not the objection be made with almost equal propriety, against attendance on the exercises of private devotion ? These are exercises you would not, dare not omit ; yet they partake of the very character of the confessions, and prayers, and thanksgivings which are offered up in this ordinance. For if, in secret prayer, you acknowledge your transgressions and implore forgiveness—if, at such a time, you lament your own insufficiency, and beg Divine strength—are not these the very sentiments expressed, and the petitions presented



at the Lord's table? You greatly mistake the nature of the institution, if you do not perceive it is well adapted to soothe the troubled breast, and to afford relief to the disconsolate mind, under the many anxious cares and accumulated woes to which you are subjected in the present world.

Objections are sometimes made against partaking of this ordinance of a character altogether different from any to which we have adverted. These objections do not arise in the minds of the persons who make them from any scruples of conscience, or misapprehension of the nature of the service, but from a just conviction that they are in a state of alienation of heart from God, and consequently are unprepared to partake of the memorials of a Saviour's death. They are lovers of pleasure, more than lovers of God. They are the slaves of sin. Think then, if you would not be welcome guests at the table of Christ on earth, how unprepared must you be for admission to the heavenly banquet! And can you endure the thought of eternal exclusion from the blessed society of heaven! If such indeed be your character, attendance on this ordinance is not your immediate duty; because a formal and ignorant participation of the ordinance would but increase your guilt, and render you more callous to your state of wretchedness and condemnation. Your present duty is to repent of your sins and believe in Christ; and having done this, then with unfeigned humility and cheerful hope you should testify your love to Christ, and your determination to walk in his ways, by a participation of this service.

Let those who conscientiously obey the commands of Christ in partaking of this ordinance, never content themselves without receiving some distinct and abiding advantage by it. Let them consider it as a means of grace, intended for the promotion of the work of God in their souls; and not be satisfied without observing that hereby their faith grows exceedingly, and the love of every one of them towards each other increases. Let them take every opportunity of showing forth the Lord's death. We will frankly confess having been sometimes pained upon being informed that the absence of a member of the church from the holy communion, was occasioned by an objection felt to join in that service with one of his brethren; not indeed that he charged him with any fundamental error, or

act of immorality, but his mind became disaffected towards him because he had heard of something to his disadvantage, for which, in all probability, there was no just cause of complaint, and which, if the report had been true, might have been very satisfactorily explained by his going and telling him his fault alone. And will you, for every trivial offence and unfounded suspicion, grieve the ministers of Christ, and endanger the peace of the church? No, beloved brethren, you must seek by all spiritual means to be reconciled to your brother, and imitate the example of the apostles, who when they had discovered that the extensive charity enjoined by their blessed Master, made it obligatory upon them to forgive an offending brother seven times a day upon his profession of repentance, immediately and earnestly prayed, saying, "Lord, increase our faith." Let believers cultivate especially that fervent love to Christ which is the best preparation for the observance of the Lord's supper, and let them never cease to regard it as an expression, on their part, of devout affection to their absent Lord; and on his part, as a pledge and earnest of interest in his favour, and of their assured admission to the marriage supper of the Lamb.

We close with remarking, that great are the obligations of those who partake of this ordinance to live devoted to their Redeemer. Henceforth, "O people saved by the Lord," more than ever should the will of Christ be the rule of your practice; the love of Christ the generous principle by which you are influenced; the disciples of Christ your chosen companions; the example of Christ the habitual subject of your regard and imitation; the glory of Christ the supreme object of your desire and aim; the heaven in which he dwells, and to which he has engaged to bring all his followers, the blessed abode to which your attention is directed and on which your hearts are fixed; until, having fulfilled the duties, and sustained the trials assigned you in this probationary state, "the day shall break and the shadows flee away," and he shall say, to your unspeakable satisfaction and delight. "Enter into the joy of your Lord."



